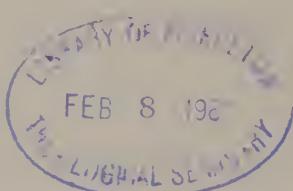


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THE
PRINCETON
SEMINARY
BULLETIN

Theological Field Education

Arthur M. Adams

The Missionary Context of Christian Ethics

Charles C. West

Stand Upon Thy Feet

James I. McCord

Sermons:

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W. Sherman Skinner

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Review-Article: Ethics in a Christian Context (Paul Lehmann),

by Charles C. West and Richard M. Shaull

VOLUME LVIII, NUMBER 1

OCTOBER 1964

PRINCETON THEOLOGICAL SEMINARY

James I. McCord

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THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor*

EDWARD J. JURJI, *Book Review Editor*

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Two Installation addresses form a substantial part of this number of THE BULLETIN. On March 10, 1964, the Reverend Arthur M. Adams, D.D., Dean of Field Service and Professor of Practical Theology, delivered his inaugural lecture, "Theological Field Education"; and on April 21, the Reverend Charles C. West, Ph.D., presented an address, "The Missionary Context of Christian Ethics," as the newly installed Professor of Christian Ethics.

A graduate of the University of Pennsylvania in 1931 and of Princeton Theological Seminary in 1934, Dr. Adams served in the pastorate for twenty-eight years. He was minister of Glading Memorial Church, Philadelphia (1934-1945), First Church, Albany, New York (1945-1950), and Central Church, Rochester, New York (1950-1962). Beaver College in Jenkintown, Penna., conferred on him the degree of Doctor of Divinity (*honoris causa*). He has had published sermons and articles in several journals and magazines and is the author of a forthcoming volume, *Pastoral Administration* (Westminster Press).

Professor West came to Princeton from Geneva, Switzerland, where he was associate director of the World Council of Churches' Ecumenical Institute at Chateau de Bossey and lecturer in its Graduate School of Ecumenical Studies. A graduate of Columbia University in 1942 and of Union Theological Seminary in 1945, Dr. West received the Doctor of Philosophy degree from Yale University in 1955. After three years in missionary service in China where he taught in Peking National University, Cheeloo University, and later in Nanking, he came to Europe as Berlin representative of the World Council of Churches and lectured part time at the Kirchliche Hochschule. He is the author of three volumes: *Christian Witness in Communist China* (SCM, 1951), *Communism and the Theologians* (Westminster, 1958, & Macmillan, 1963. Paper), and *Outside the Camp* (Doubleday, 1959).

From the 1964 Commencement program we include the Baccalaureate sermon, "Fire in His Bones," given on June 7, by the Reverend W. Sherman Skinner, D.D., minister of the Second Presbyterian Church, St. Louis, Missouri, and the farewell charge to the graduates, "Stand Upon Thy Feet," by the president of the Seminary, James I. McCord, D.D.

A brief sermon, "Prayer and Unity," by the Reverend W. Johannes Berger, is published not only for its own merits, but also in view of the unusual circumstances related to it. Father Berger, a native of Utrecht, The Netherlands, is a professor of pastoral psychology at the Catholic University of Nijmegen and lecturer at the theological seminary in Warmond. Since his

ordination to the priesthood in 1944 he has had a varied and spectacular academic career in psychology, medical pedagogy, and as Catholic spiritual adviser in the Dr. Henry van der Hoevenclinic in Utrecht. During the second semester of the academic year, 1963-64, Father Berger was scholar in residence at Princeton Theological Seminary and later spent some time at the Menninger Foundation, Topeka, Kansas. This sermon, which gives us intimations of Father Berger's ecumenical breadth, was given in the chapel of The Aquinas Foundation of Princeton University.

A review-article presents a discussion by Professors West and Shaull of *Ethics in a Christian Context* (Harper & Row, New York, 1963), by Paul Lehmann, formerly a faculty member at Princeton Seminary and presently at Union Theological Seminary, New York.

Members of the Princeton Alumni Association and other friends of the late Professor Howard T. Kuist will read with interest and appreciation the memorial minute prepared by a committee of the Faculty and approved at its regular meeting on June 3, 1964.

D.M.

THE ANNUAL
LECTURESHIPS
1964-1965

The Students' Lectureship on Missions

ROBERT WARREN SPIKE, Ed.D.

*General Secretary for Program
United Church Board for Homeland Ministries*

October 19-20, 1964

The L. P. Stone Lectureship

HANS-JOACHIM KRAUS, Dr.Theol.

*Professor of Old Testament
The University of Hamburg*

April 20-23, 1965

The Annie Kinkead Warfield Lectureship

JOHN MCINTYRE, D.Litt., D.D.

*Professor of Divinity
The University of Edinburgh*

February 8-12, 1965

THEOLOGICAL FIELD EDUCATION

ARTHUR M. ADAMS

FIELD education is concerned with the learning that takes place as one works with an experienced person, subject to his guidance and appraisal.

The field educator, without taking himself too seriously, or arguing that ancient ways are normative, may suggest that he is engaged in the oldest form of theological education. The Bible presents this as the way Moses trained Joshua, and as Elijah's method with Elisha. Few will doubt that it was an established procedure in training religious leaders when these accounts were written. It is equally clear from the gospel stories that the early Church believed the first Christian leaders were prepared for their tasks by active association with Jesus Christ. Our glimpses of the life of Paul suggest that he prepared leaders by including them in his company and guiding their participation in the work he was doing.

The Christian leaders of the apostolic age seem to have done the same thing. Their converts had often received general education in Jewish or Greek or Roman schools. Christian development took place on the job in the company of apostles or teachers. The biographer of Justin Martyr tells us, "His knowledge of the Christian religion is drawn from immediate contact with the Christian life, over a wide range of travel." And Ireneus, in a letter to Flavius, reminds him how they learned from Polycarp and observed "his goings out and his comings in, and the manner of his life . . . and his discourses to the people."

Catechetical schools were provided for converts and for the children of believers in the Second Century. Most of the intellectual leaders who emerged had their higher education in secular schools, then lived and worked with the bishops and learned from them. By this time, in addition to the Jewish Scriptures and the books of the New Testament, there were other Christian writings in which one could find the beginnings of exegesis, apologetics, dogmatics, practical theology, and church history.

In the Third Century there were more bishops' schools for elementary catechetics, and the secular public schools offered higher level studies, but Christian schools were founded by philosophers and teachers of rhetoric at Alexandria, Antioch, Athens, and Constantinople, and in the West. Outstanding Christian scholars appeared on the scene, but the ordinary bishop or presbyter continued to be educated on the field.

At this point the limits of the field educator begin to be apparent. He is a witness to the Incarnation which, by its very nature, had to take place in a certain geographical area at a particular time. This makes all but the first generation of witnesses dependent upon others. Furthermore, everything that happened and everything that was said steadily changes meaning unless there are competent interpreters. As if this were not enough, subtle minds begin asking questions the first generation never thought about, questions which,

if unanswered, will corrode belief. At the same time pagans challenge the whole Christian faith, and confused people begin to twist it out of shape. As a further complication, the gospel must be translated out of Greek into other languages. If the witness is to continue and be effective, there must be an immense multiplication of knowledge, and this will soon be far beyond the capacity of all but the most extraordinary pastor.

The obvious solution is a division of labor. Some persons are set aside for scholarly tasks and the others continue as preachers and pastors and administrators. The single field educator is gone, and the student must now learn from several persons. Since this happens gradually, and is unnoticed, it is not planned and the unity of the student's experience is shattered—to his loss and that of the Church.

A tragic instance is the quarrel between the great scholar Origen and the bishop Demetrius, which foreshadowed the insularity on both sides which ultimately brought an end to the Alexandrian School and contributed to the fatal weakness of the Church in that part of the world.

In the Fourth and Fifth Centuries most of the Church continued to use field education. The leading Christian scholars and pastors were developed in secular schools of grammar and rhetoric, then lived and worked with bishops and presbyters in order to learn about Christianity. Charles A. Briggs wrote "Familiar and constant intercourse with a man of piety and learning and work under his direction was deemed the most desirable method of education for the clergy." The bishops' houses were built with this in mind. At

the same time the monasteries grew and began to build extensive libraries.

Unhappily, the break-up of empire and the increased secular responsibility of the clergy made the man in the field a less and less satisfactory mentor. This was not changed in succeeding centuries as bishops became feudal lords. Again, the field educator was taken apart. The scholarly part was largely in monasteries and cathedral schools, and did keep learning alive, but at the cost, by the end of the Medieval period, of serious detachment from life and fascination with the minutiae of scholasticism. The active part lost contact with the historic Christ and too often served a caricature. The results in the life of the Church were pitiful.

The Reformation brought new hope. It had its inception in the minds of scholars whose views compelled them to plunge into the active arena. Soon they were surrounded by disciples who lived close to them, worked with them, learned from them, and spread their views over the earth. Being at once scholars and practitioners, they expected this synthesis to continue in their followers. Sometimes it has. But this has always been a difficult achievement.

In the centuries which followed it has often seemed unattainable. There was for a time a Protestant scholasticism fascinated by fine points of dogma and so indifferent or shortsighted about weightier matters that some scholars were unaware of the Church's world mission and left the love of God out of their elaborate confessions. There have also been periods when pastors have noisily scorned theological study and treated Christianity as a folk religion.

It should be apparent that the scholar and pastor have a function in theolog-

ical education which has been divided between them because of the size of the task, and they must find a way to work in harness.

This was not a problem in the early days of America. Most of the clergy were prepared in field education. Even after the founding of the universities, field education was felt to be necessary, but when seminaries were established one hundred and fifty years ago this was forgotten. Why? An examination of the circumstances makes this plain. Elwyn Smith says of Archibald Alexander, the first professor of Princeton Theological Seminary, "Alexander was not a graduate of the College of New Jersey but was a product of that distinguished frontier system, 'field education.'" He then goes on to demonstrate the excellence of that system.

Alexander came to the Seminary from years in the pastorate and so did Samuel Miller, the second professor. It is not surprising that they thought of themselves, and General Assembly thought of them, as pastors gathering students about them in the time-honored way. They continued to perform pastoral tasks and for a time the situation was indistinguishable from field education. But as the volume of knowledge grew and specialists were developed, one whole side of the ministerial preparation was neglected. The brief part of Christian history in which modern seminaries have existed has been long enough to develop the illusion that a purely academic preparation for ministry is normative, and there are some who even speak of field education as something new!

Certainly it faces new problems in our time.

The Educational Use of the Economic Factor

One is that in the first half of the Twentieth Century student work in churches was regarded by some educators as a necessary evil brought on by economic need. No thoughtful observer will deny that the pressure of financial requirements has involved the seminary student in field experiences which are not as profitable educationally as they should be. Even today this is a problem and we all long for the day when such resources are available that every student may have a field assignment which will have maximum educational value. This is not to say that there is anything unfortunate about a recompense from the church fairly related to a task performed by the student. In fact, this may introduce a healthy reality factor, too easily forgotten in an academic atmosphere. Furthermore, an observer with wide acquaintance will be impressed by the importance attached to their field experience while in seminary, by a large percentage of today's most effective pastors. The people who engaged in it did not find field activity a liability pressed upon them by the need to eat, but an encouragement to study and a rewarding preparation for ministry. The ultimate answer to the economic problem, therefore, is not to treat it as a necessary evil, but to moderate it, as we have begun to do, with increased scholarship funds so that only educational tasks need be undertaken, and to seize upon the economic aspects which remain for educational purposes.

Communication between Professor and Pastor

A second problem facing the person

responsible for field education is that his job is something new in an important respect. The pastor who trained his successor has now been divided not merely into two persons or groups of persons, but into three. In the complex modern situation in which increasing specialization is a necessity, there must be the pastor and the scholar—and the field education man who tries to bring them close enough to each other so that the student can put it all together.

One way of doing this is to initiate conversations between pastors and scholars. The pastor is tempted to think of the professor as a man who could not meet the real issues of life and has retired in security behind books, emerging occasionally to criticize what he could never build. The professor is in danger of contempt for the system which supports him, and a feeling that if the pastors were really bright they would have chosen to be scholars. The pastor, if he is interested, can discover what the professor is thinking by reading books and articles. It is not as easy for the professor to discover what is going on in the pastor's back yard. One whose responsibilities keep him in touch with hundreds of creative parish activities reports that he is concerned that no one gets to know about these things because the pastors are too busy communicating with people in the world around them to bother with writing books or articles which would inform the rest of the Church. Furthermore, the professor too easily supposes he knows the Church because he preaches to a number of congregations, though he does not have a part in the week-long life of the people, which alone supplies feed-back.

It now becomes apparent why Con-

tinuing Education is such an important part of the field educator's task. It is a two-way street. Pastor and professor come together; they learn about each other and they develop mutual respect. They see that the living Christ has things to say which can be heard only through scholarship, and that he is also speaking in the lives of the most ordinary people. After experiences of this sort both groups are better prepared to deal adequately with students.

One must pause at this point to note that both professors and pastors have tasks which are not directly related to students. The seminary has an obligation to explore every avenue which may throw new light on the gospel or suggest ways to make the Christian witness more effective. It must, in short, be a center of thought for the Church. And the pastor has even more obviously a ministry in which the student is not at the center of his attention. But both these tasks, like the training of students, will be performed to more effect if the professor and pastor are in constant communication.

Some seminaries have recently established regular seminars including equal numbers of faculty and parish ministers for mutual criticism and stimulation. A possible alternative would add some industrialists and labor union leaders, specialists in urban life, and politicians. Another possibility for seminary teachers is a sabbatical in an inner city situation or a rural larger parish, or a suburban congregation. Unfortunately, the necessity of keeping up with the rapid growth of knowledge in each specialty may make this impractical.

One simple thing which can be attempted by field educators is to increase the interest of both professors and

pastors working with students in the whole reach of the students' lives. In pastor-supervisor seminars we present a full view of the curriculum set before the students. The pastor can learn what his charge is reading and talking about on campus. He may even read some of the books so that he may join in the conversation. The other side of this communication is in the classroom and precept as the student raises questions or makes suggestions in the light of his field experience. He may feel the professor is answering questions no one is asking any more. The professor may show him that he has been listening at a superficial level. He may be able to speak at first hand of the immediate relevance of a Biblical passage or a Christian doctrine. He may sit unmoved while the scholar waxes enthusiastic because he does not see any connection between what is being said and the proud or broken humanity he meets on weekends.

The professor has an enormous stake in this communication. If he does not keep it open, the products of his school will feel that scholarship is a game for dilettantes and a waste of money, or they will all want to hide in a school away from the unpleasant world. The level of ministry in the congregations will sink and the Church will come on evil days.

It is precisely at this point of communication that contemporary field education is struggling for a breakthrough. The reciprocal nature of communication makes it clear that this occurs most effectively in connection with weekend assignments which make possible a regular rhythm between classroom and field. Summer activities and internships may supplement week-

ends, but cannot take their place. Alone, internships or summer work suggest the erroneous idea that scholarship and ministry are completely separate, and that you leave the one to take up the other—an idea too effectively taught in recent generations.

Relations between Pastor and Student

The person responsible for field education has another opportunity and responsibility. In the rather large seminaries we now have—and they probably will grow larger and more complex to meet the issues of our time—the average student will develop his closest relationship with the pastor who supervises him, rather than with professors who see him usually in a group. When you work beside a man at a variety of tasks, see him in moments of stress, success, and failure, observe his dealings with people, learn of his dreams and share his frustrations, it is inevitable that his style of life will affect yours. You may identify with him or reject him, but the relationship will not leave you the same man. Since the old-fashioned field educator is now in three pieces, the old personal relation must be established in one of three directions, and for those who are going to be pastors it is important that the closest ties be established with the pastor, not the field education personnel nor the professor. The Lilly study, indicating that a majority of present seminary students dream of professors' chairs, may be flattering to their teachers, but it could mean the end of seminaries, among other things. The field education department has an obligation to help the student find and relate to a pastor whose life and service seem worthwhile. The economic factor can be a barrier

here: it is not always the most vital pastor whose church can support a student on weekends—but we are making progress at this point. The number of openings available begins to exceed the supply of students, and scholarship gifts underwrite choice assignments when local funds are inadequate.

Effective Supervision

There is still another problem, however. Often the excellent pastor does not know how to help the student assigned to him. Sometimes he has come to us merely in search of cheap help. When he begins to understand, he wants to be a good supervisor but has little conception of all that is involved. Frequently, he has never worked under any form of supervision except that of the home or classroom, so he does not know what he is trying to do, much less where to begin. The field education department must work with him to establish goals and methods. To this end we have set up seminars on field education purposes and methods of supervision. We have prepared written guides for job descriptions, employment interviews, and weekly conferences. We are offering personal help on supervision to pastors. Already we have seen a great improvement in the attitudes of pastors and churches, in the variety of experience offered the student, and in the quality of supervision. While we are only at the beginning of this effort, we are becoming excited about its possibilities primarily for the education of seminarians, but also as a major contribution in coming years to effective relationships and productive team-work in the growing number of multiple-staff churches.

To summarize: We have said that

field education has a long history but in our time faces new problems which are also opportunities. Four of these have been considered: the educational use of the economic factor, the building of bridges between professor and pastor, the establishment of fruitful relations between each student and his supervisor, and the development of effective pastoral supervision.

If these things are well done, there should be at least four good results. The student should be assisted toward the development of (1) professional understanding and competence, (2) a vital, articulated, and relevant faith, (3) a comprehensive and realistic view of the Church and its ministry, and (4) self-knowledge and self-understanding. It is to these goals of field education that we now address our attention.

Professional Understanding and Competence

Working under supervision the student should develop professional understanding and competence. His theological study makes it plain that all Christians are called to minister, but that each has particular gifts. His experience with a pastor demonstrates that gifts must be developed under discipline, that a man called to be a parish minister has the same obligation to attain professional competence in his field as the man called to be a physician or a chemist. A professional develops most rapidly and effectively as he performs the functions of his calling under a kind of supervision that sets clear goals and appraises performance in such a way that he learns to appraise his own activity.

This is only half the truth: he needs

at the same time the supervision of the scholar. It is not enough to do things and reflect upon them, however well. One must do this in the constant light of the study of the Bible and theology, of history and sociology, of individual and group psychology. There should be a life-long interplay between study and practice, and this should begin in the training period. There has been a tendency in seminaries to look for this interaction primarily in the relation between the student's work in theoretical subjects and his work in so-called practical subjects. With the enormous growth of knowledge in the practical field this is a distinction difficult to maintain. Acquaintance with group dynamics may be just as important as versatility in Greek if one really wants people to understand and act on a Biblical idea. Again, a knowledge of rhetoric, one of the classic subjects, with a vast accumulation of lore thousands of years old, has somehow, as "homiletics," been classified as a practical rather than a theoretical subject. The plain fact is that the distinction is false. Whatever their themes, the teachers in seminary are required to be scholars, and there must be inter-play between what the student is doing under their guidance and what he is doing under the supervision of the pastor. Note, however, that he is not merely learning something in school and applying it in the parish. The learning is going on in both places. Professor and pastor need each other, if they are to prepare him for functioning as a competent professional. One task of the field educator is to create an awareness of this mutual need, encourage communication, and keep the reciprocal process conscious and effective.

Faith

A second product of good field education is the development of a vital, articulated, and relevant faith.

While faith is a gift of God, he often uses the Life of the Church as a means of grace. Young men in preparation for the ministry under the ancient method of field education have caught a measure of their faith from the pastors and people with whom they have worked. Our fathers who established seminaries expected this contagion to take place between professor and student and wrote their hopes into the Constitution of the Presbyterian Church. Whatever may have been the success of their plan at the outset, it is certainly unrealistic now. In large seminaries particular men undoubtedly find a real pastoral relation to some professors, but it is not reasonable to hope that all will in view of the specialized nature of many professional tasks. Furthermore, a seminary is not a congregation in which all the problems of life may be faced in the Christian context. Unless he is involved in a particular church, the student does not see the way in which Christ enables people to meet the varied circumstances of life, deal with their temptations, and carry on their witness. Often he comes to seminary full of faith and is troubled to find it ebbing away instead of building up. The situation is made more difficult at the present time by the presence in seminary of a large minority uncertain of their vocation, and not at all sure they can take the Christian revelation seriously. They come hoping to find a faith, or uncover answers to persistent questions. Under these circumstances, there is a desperate need for experience

in the Church. A young man who sees the living Christ at work in individuals and families can be calm about applying the acids of criticism to old beliefs. Demythologizing or logical analysis are less threatening to vital faith, and may even help to build it if the student is repeatedly made aware of divine love moving through broken lives.

Continued exposure under good supervision enables the student to see at once the shabbiness of the average Christian life—and its splendor. The man engulfed in that bit of the world which is his first parish, without the benefit of previous supervision, is in danger of being overwhelmed by its pettiness and lack-lustre, and missing its hidden glory. All of us have known pitiful ministers, bewildered and hurt, with faith ebbing away and bitterness a rising tide, because they have never lived in the enlightening reciprocity between theology and ministry which enables a man to develop realistic expectations and teaches him where to look for glory. The pastor sees much of ugliness and sin, but his faith is repeatedly undergirded by quiet revelations of the power of God's grace in everyday life. The student needs to know about this at first hand, and field education is designed to help him do so. If we can improve it, we will have fewer drop-outs from seminary and from the pastorate, and more vital churches.

Good field education also helps the student to articulate his faith in a relevant form. The major part of this task may be performed in the classroom and library and study, but one never really knows anything until he is able to share it. Trying to communicate with young people and adults also raises new questions and makes one

aware of weaknesses in his position which do not appear while all is in the realm of theory. Many a youth has gone out on a weekend with an arsenal of fine words and phrases only to discover when he tries to explain them that he really does not know what they mean. Its compelling insistence on clarity should make field education the joy of every theologian.

Theologians should also be grateful for the rhythm of life made possible by weekend field education assignments. The man who is best equipped for the pastorate is a complex man with many interests, who does not find it easy to live without a mixture of study and action. He has come through four years of college in which he probably effected a balance through extra-curricular activities, but he has begun to see these as somewhat artificial. He wants to study, but he also wants some action. He is going to be like this all his life, and this is fortunate for the Church. To leave him idle on weekends is not to increase his study time, but to reduce his motivation for study and turn his whole world gray, or assure heavy patronage for places of amusement. To involve him in an interesting field assignment is to increase his interest in study. This is not theory, but fact. Hundreds of former students now in the pastorate will testify that they were, and are, more interested in theological study because they met it in a healthy mixture with action—and I have heard the same testimony from students now enrolled here.

One must grant that there are students who need all their time and energy in order to get through their academic work, and others who prefer to devote every minute to scholarly

work. The latter will probably turn out to be scholars and teachers, and they are certainly needed, but under modern conditions of specialization they may know the Church largely by hearsay unless they take a field education assignment. The former, who cannot work a few hours a week while they study, will probably find it difficult to study even a few hours a week while they work.

Be that as it may, good field education has an important part in the development of a vital, articulated and relevant faith.

Realistic View of the Church

It also brings the student to a more comprehensive and realistic view of the Church and its ministry.

John Bennett of Union Seminary in New York is my first witness on this subject. In a recent letter in the *Union Review*, he writes of the current popularity of attacks on the churches and of the realism introduced by field education: "The student is enabled to learn about the whole life of one church in which he works with some depth. There is evidence that students who share the common criticisms of the local church come to see dimensions in the churches that they serve which escape the generalizations of the sociological interpreter. I have always suspected that studies of particular churches in depth would yield something different from the generalizations which become the popular slogans. We do not want our students or anyone else to become complacent about the Church, but that is not the danger here."

It is a curious fact, as President Bennett suggests, that there have been

few serious depth studies of particular churches, and that otherwise careful scholars have accepted superficialities. It suits the mood of the moment to magnify the failures of the local congregation and call for something wholly new and wonderful to take its place. This popular disillusionment with the Church appears to rest on a kind of optimism about human nature and human institutions which is difficult to justify by Christian theology or history.

One thinks of a report given by a traveller the summer before last. He and his wife have roamed all over the world. They had recently returned from a visit to Brasília, the dazzling capital city of Brazil. Everything had been built from scratch and there was not a flaw to be seen anywhere, except that people seemed reluctant to settle there. On the outskirts of all the splendor, however, was a filthy expanse of shacks with open sewers and billions of flies, called New City. Its population was at that time larger than that of Brasília. There the citizens of the new capital went to buy and sell. Utopia had left slums hundreds of miles behind, but the workers who built it had to live somewhere, and created something worse than they had left behind while they were building something better.

This is, of course, the unending story of man's reach for perfection. Surely, soon, the theologians and church historians will be reminding us that man rarely makes a new beginning. They should also be telling us not to expect the Church to be anything but a mixture of good and evil. They will be reaching back into their long memories to suggest that the catch phrases of our time are rather silly. Why speak of a "post-Christian age" when there

has never been a Christian age? Why talk of the end of Christendom when, by any stretch of the imagination, the only thing of this sort that ever existed was a "Churchdom"? Why mourn a bygone faith when everyone knows that in any universal form it assumed it was assent to ideas that devils can entertain and still be devils? Why warn that Christians must adjust to being a minority when they have never been anything else? Is it not frivolous to ignore what God is doing through the Church today and maintain that it must be replaced because it is to some extent irrelevant and self-centered and ineffective, when one knows from theology and history, if not from experience, that anything built to take its place will be remarkably like it and face the same temptations, limitations, and failures? Were not our fathers wiser in seeking to reform the Church from within, leaving only when forced out?

They would be hard put to understand the petulant mood of the man described by William Hamilton in a recent issue of *Theology Today*: "The theologian does not and cannot go to church; he is not interested; he is alienated (for a tenser word); he must live outside. He is not thereby a happier man, nor is he a troubled one. He is neither proud nor guilty. He has just decided that this is how it has to be and he has decided to say so."

I do not know Professor Hamilton's theology, but unfortunately men like him are "saying so" to students all over the land. Their hearers are responsive and are likely to join these servants of the Church in turning their backs on the Church. This helps to fulfill their predictions and makes them ever more popular prophets. The mem-

ories of youth are not long enough to compare such comfortable theologians with the broken-hearted Jeremiah or with Jesus weeping over Jerusalem. And few of the young people really know the Church.

Field education takes the student into the church on the corner where he is bound to see its limitations and failures. He finds it sadly irrelevant at some points. This is to say it has blind spots. It may not see that something needs to be done about economic injustice or racial segregation or liberation for oppressed peoples or the ever-present danger of mass annihilation. Worse, it may not live up to the vision that it has. This is disappointing. The student has blind spots, and he does not live up to the highest that he knows. The Church seems to be composed of people not unlike him. The realization should not keep him from being critical, but it ought to introduce a reality factor, and as President Bennett observes, it does. To dissociate oneself from the Church because it is not better than you are is on the edge of comedy. It makes more sense to join forces with a group of people who are trying, however half-heartedly, to live within the judgment and love of God.

Doing this, the student learns that the Church is not quite so irrelevant as it looks from the outside. It may be the most effective unit in the community for overcoming the dangerous anonymity in which too many persons now live; within its fellowship each is called by name and may have something important to do. It takes seriously the Lord's expectation that the hungry are to be fed, the naked clothed, the stranger entertained, the sick and the prisoner visited, and the poor are to receive

good news. In its ranks are business men and industrialists and politicians and bus drivers and store clerks who are far from perfect, but better workers and more concerned about justice than they would be without the church. The student may have dinner with a food-store executive who is puzzling out loud about how to stay in business and overcome the displacement of men by machines. He may sit down with a politician who is trying to stay in office at considerable sacrifice in income so he can effect reforms. This man has to decide how far compromise on secondary issues may be justified. A tense father of four may reveal an inner struggle over whether he ought to stand up for what he believes at the office where it may cost him his job, or a union member may wish to talk about how far he should stick his neck out to stop racketeers. The student may be asked to help a suburban couples' group import children from the city streets for summer periods. He may be in on a planning session which looks toward racial integration in housing or employment. He may be surprised to find how many of the members are witnessing effectively to their faith in factories and shopping centers and schools and hospitals.

He may find the corner church self-centered in a number of ways, and too concerned about self-preservation. It is much easier to raise money for pews or stained glass than for missions or social justice, and this is wrong. The student may study this attitude and discover ways of changing it. He may be surprised at the sacrificial attitude of some individuals and church leaders, but it may be depressing to realize how much people tend to identify with

the church as an institution and seek its preservation. Of course, the desire for self-preservation is shared by the student. He soon learns that this is more complex than it looks: sometimes the preservation of the institution or the individual is important to the accomplishment of a purpose. Jesus did not risk the cross until he was sure it would advance his purpose. He has a new problem to bring to the theologian and the church historian, albeit a very uncomfortable one for them, as for him.

The church on the corner turns out to be a much more worldly place than the student expected and its people conform far too easily to the world of which they are a part. It is easy to criticize this in a classroom, but when you find yourself one of these people, it is different. You want a nice house and a shiny car; you want to be recognized as a person of intelligence and culture; you want good food and lots of books and quality recordings; you want to dress well, and enjoy an occasional play or movie, and go to concerts, and have a pleasant vacation. The problem of a worldly church turns out to be a little more difficult than it looked. You begin to understand the bafflement of monastics who espoused poverty and soon found themselves living in luxury. You come back to the seminary full of questions, or with some new ideas, and possibly a new plan of action.

It is clear that the student will see things in the local church about which no Christian may be complacent, but he will discover that even the most lethargic congregation can wake up and do remarkable things under good leadership. He may conclude, with many a pastor before him, that the Church does not need to be replaced, but it does

need better leadership; it does not need to disperse into the world, for it is already dispersed in the world. The problem is how to prepare for effective witness the multitudes of Christians scattered through places of work and play. For, more than many of them seem to realize, the Church's effective witness waits upon better nurture. Mature Christians do not spring up ready for the effective witness on the day they are born into the family. The perceptive student returns from weekends concerned about more effective use of the means of grace.

He also sees that nothing is accomplished by a group of people unless there is organization. The organizing process may have by-products you do not want, just as cooking a big dinner produces a lot of dirty pans, but the liabilities must be cheerfully accepted along with the happy results. As John Knox of Union Seminary has recently pointed out, the early Christian churches probably had more administrative tasks than the busiest church today—but the leaders were mature enough to accept the inevitable. They shouldered the load and grieved over it no more than a good cook frets over pans. This is not to say there may not be better ways of doing things than we have found; indeed, we ought to be constantly seeking better ways of ordering the Church's life. The student should discover that under good pastoral leadership, organizational arrangements are year after year scrutinized in terms of purposes and needs, and frequently redesigned and rebuilt. He should also realize that people are more important than any change which will destroy them, and, therefore, change may not occur as fast as he would like.

This is not unconnected with another insight, namely, that ideals can only be translated into realities if one is willing to make some adjustments in the ideals. The ideal figure in Michelangelo's brain does not become tangible without some concessions to marble: the Christian of the theology book is somewhat different when you meet him in the flesh, and this is true of the Church, too.

But this is not the whole story.

In addition to understanding the weaknesses of the Church, the student who spends a year in student ministry under good supervision should begin to discover her strength.

He may enter her life, over-impressed with the difference between his age and any other. Every generation likes to think with exhilaration of its newness, and few have had better reason. However, the perceptive student cannot fail to notice that the needs and problems uppermost in the lives of people in and out of the Church were old when Shakespeare wrote, or for that matter, Sophocles. And he sees that these perennial needs are met by the message and the corporate life of the Church. Sometimes this is baffling: the service of worship is uninspired, the preaching is not very good, the pastor and officers have obvious weaknesses, the people are very much like their pagan neighbors—but not quite. They do come to worship week after week and occasionally there is a lightning flash that illuminates the dark landscape of their lives, revealing unexpected dimensions. They do come together with people they would not otherwise choose for friends, and there are occasional acts that take your breath away. They do find strength to live at a level which appears beyond them, and some will

shame the young theologue by the way they give themselves or their money. Some have a dedication to mission which is a driving force in their lives. Some have a passion for justice which makes itself felt in wonderful ways.

During recent weeks we have been surveying inner city churches in five cities in preparation for a field education project. An hour would not be long enough to do more than list the exciting things which Christian people are doing in these cities through their churches. I suspect an equally thrilling recital could be developed to cover the thrust of great downtown churches, or neighborhood churches, or country churches. Our hope is that students may go into these varied churches to see that they are both worse and better than they seem to outsiders, and that they will see that the weaknesses of the churches are their weaknesses, the strengths are the strengths of God. We believe that once exposed to the Church as it is, the student will be mature enough, with the help of the pastor and the professor, to realize that an institution which has survived longer than any other except the family is one place where his life may count.

At this point one may be asked whether we have not placed emphasis too exclusively upon the local congregation, and that in its present form. Does not the Church take other forms?

As Presbyterians we are certainly aware that congregations are knit together and in their union constitute one Church. The judicatories which provide the ties are very much a part of the whole. There is also an ecumenical Church which transcends denominational lines. Ministries under the judicatories or under ecumenical auspices

have important possibilities. There are also some tasks performed under secular auspices which are definitely related to the mission of the Church. In addition to experience in a particular church, the student may choose, therefore, from a multitude of possibilities. He may engage in supervised activity in a hospital or correctional institution, in a school or college, in a community institution, a summer national park ministry, or an industrial seminar; he may serve on the staff of judicatory or church board, a mission or social agency, in this country or abroad.

We hope to encourage participation by students in experimental programs and structures. The Princeton Seminary Urban Project will bring us into relation with some exciting developments in the inner city. We are seeking information about imaginative approaches to suburban and rural situations. A number of our students have been taking part in forms of witness based on the structures of secular society. Some of these seem to function effectively; others have been disappointing. In our pastor-supervisor seminars we have been discussing the importance of a recognition that for pastor or student a record of no failures probably means few adventures toward a more effective Church. We believe the best chance for creative developments will come from involving students in work with imaginative pastors.

One of the things which ought to trouble us is that the student who graduates, filled with plans for experiment, so soon becomes the stodgy minister who never tries anything new. If he has any excuse it will be that the people of his church do not want anything to be different. What this means,

usually, is that he was so naive about change that he confused brave words with a plan of action, or tried to do something in six weeks that should be planned over three years. It may also mean that he has not been shown how to get an idea off paper into life, or that he is afraid to have an occasional failure.

We hope that a field education assignment under good supervision will encourage a more adventurous ministry. Certainly, it must be obvious that the right kind of experience will help the student conceive a sound view of the Church and the pastor's function, and develop an appropriate style of life.

Self-Knowledge and Self-Understanding

A fourth goal of field education is growth in self-knowledge and self-understanding.

There are other ways of achieving this. Philosophers and theologians show us something of ourselves; so do biographers and historians, novelists and playwrights. The study of psychology, anthropology and sociology may be of help; so may clinical experience, and even therapy. None of these offers the complete context in which the ministerial student must know himself, though each may contribute. He needs the week-by-week appraisal of the pastor-supervisor who can help him to see himself objectively, both as a person and as a pastor.

Anyone who has served as a ministerial relations chairman for any length of time knows the extent of misery arising because, all too often, a pastor cannot be objective about himself or his

performance. In this situation failure to grow is certain and the list of frustrations is endless. We know, on the other hand, that field education experience under good supervision can lead to the kind of self-knowledge and self-understanding that is the prerequisite of growth and effectiveness in the ministry.

Our most difficult problem is how to help the pastor function as a good supervisor. He feels this as deeply as we do as he begins to apprehend the size of his task. The answer lies in the area of education and some supervision for him. Our seminars and personal conferences and mimeographed forms and suggestions constitute a beginning. We have made real progress with a small cadre of highly trained supervisors. The James Foundation grant for Urban Church Field Education will enable us to take some longer steps.

We invite your suggestions and your criticism as we seek to bring the oldest form of theological education up to date, and to bring together for the benefit of the student and the Church the professor, with his specialized knowledge, and the pastor who must have a part in educating his successor.

We must all work together, wherever we live. Gone is the old house next to the church where the student joined the pastor and his family in prayers and meals and study and work. Instead, there is a stately seminary and a comfortable manse, often miles apart, but they belong together and they belong in the world. Perhaps, they are both too comfortable and too assured. Working together may help them both to remember that they are a part of the world,

subject to the limits of worldly things. Working together may help them to show each other where there should be changes and sacrifices. Mutual criticism will be an essential element in their

joint enterprise, along with mutual appreciation and mutual encouragement, and out of their association, by the grace of God, may come a better Church.

THE MISSIONARY CONTEXT OF CHRISTIAN ETHICS

CHARLES C. WEST

THE title of this essay already suggests a method and a thesis which it would be well to clarify before we proceed. The method will be familiar to anyone who has followed the controversies in Christian ethics over the past few years. It is theological. That is to say, it is a part of that science or discipline which attempts to understand human reality as determined by the reality of God as this reality is revealed in his acts toward the people of Israel and in Jesus Christ. It is the effort to understand human acts in the context of God's acts. It is, as Karl Barth has put it, "a task of the doctrine of God." This means that Christian ethics cannot take its method from the procedures of the human philosophical search for the form of the Good or from any ideal or standard of human life, which the human mind projects, however useful these may be as tools of Christian insight in a particular situation. It means no human faculty of conscience or understanding may be the point of departure for ethical thought, though all of them will come into play at various times. It means that the tension between the "ought" and the "is," the imperative and the indicative, is understood in terms of historical movement, not in terms of a timeless duality. It is the history of God's purpose with man, revealed in Biblical events, continued through the Church toward its coming fulfillment, which is the motive behind human and

social transformation. To understand oneself in the context of this history is to think theologically. I believe I am stating here not the point of view of one school of Christian ethics, but the nature of the theological enterprise itself, from Biblical time to the present, as it concerns man's response to God.

This essay contains a thesis, however, which seems at first to be at odds with this methodological confession. It is hidden in the word "missionary." Let me state first the objection to it. Paul Lehmann distinguishes Christian Ethics from the ethics of Christians in calling it "the systematic reflection upon what is involved in the ethical nature of the Christian religion." Karl Barth places it within the province of dogmatics which is "the scientific self-examination which the Christian Church makes with respect to the language about God which is peculiar to her." Surely this reflection and this science are *sui generis*! Mission may flow from the results but will not the missionary concern interfere with the objectivity of the discipline itself? Does not the man-centered activity of apologetics rear its ugly head here? If the context of Christian ethics is missionary, will not the concern to be convincing, to win converts, override the one single responsibility of all theology—to be faithful to the content of revelation? Conversely, can we not reckon that when the Word is faithfully preached and lived it will be under-

stood? So Barth takes Dietrich Bonhoeffer to task:

"We cannot reckon at all in a serious way with real outsiders, with a world come of age, but only with a world which regards itself as of age, and proves daily that it is nothing of the sort. The so-called outsiders are really insiders who have not yet understood and apprehended themselves as such. On the other hand the most persuaded Christian in the final analysis must and will recognize himself ever and again as an outsider."¹

So Paul Lehmann devotes himself through a large portion of his latest book to the clarification of theological methodology in ethics by comparison with philosophical ethics of various schools. This tradition has indeed a long history especially in Reformed circles. Calvin himself regarded the apostolic or missionary function as a *munus extra-ordinarium*. Theodore of Beza was yet more explicit. Only the first century apostles were commissioned to bring the Gospel to the whole world. There is no succession of this apostolic responsibility. To go out without a special call therefore, is to interfere with the justice and providence of God toward those to whom he has denied the Gospel. In general apostolicity tended to be identified with conformity with the doctrines of apostles, not with their activity. The theme which Barth and Lehmann here continue is an old one. To raise mission to an operative concern in theology itself rather than keeping it on the level of pure practice, is to threaten the integrity of doctrine.

To universalize this human concern is to interfere with the sovereign action of God.

All these witnesses to the contrary notwithstanding, I believe this line of thought is wrong. I believe it is untrue of theology itself, for two reasons.

The first is that theology like any other theoretical enterprise is not meaningful in itself. It can only have that meaning which it derives from its interaction with the witness of the Christian community of which witness it is a part. This is why Lehmann's contextual ethics convey to so many an impression of abstractness despite the fact that they are based on a theory of dynamic concretion. This is why the renewal of Biblical theology and the developing ecumenical consensus in evangelism and social ethics seem to those who have not gone through the struggle of their formulation, like a new jargon. Karl Marx was more right than many a Christian theologian when he developed a whole political movement, in which theory and practice were inextricably bound together, on the premise that "social existence determines consciousness." Critical theology, especially that which draws on the thought of the Church in past ages to correct the thought and practice of the Church today, is helpful. But there is no way in which an unbelieving and disobedient Church can produce theology and ethics which are true. This is our predicament today. Its classic statement is found in Dietrich Bonhoeffer's letter to his infant godson on the occasion of his baptism.

"Today you are being baptized as a Christian. The ancient words of the Christian proclamation will be ut-

¹ *The Humanity of God* (John Knox, 1960), p. 59.

tered over you and the command of Jesus to baptize will be performed over you without your knowing anything about it. But we too are being thrown back to the beginnings of understanding. Atonement, and salvation, rebirth, the Holy Spirit, the love of enemies, the cross and resurrection, life in Christ, and Christian discipleship—all these things have become so obscure and remote that we hardly dare to speak of them any more. In the traditional words and ceremonies we sense dimly something wholly new and revolutionary without being able to understand it or utter it yet. This is our own fault. Our Church, which during these years has fought for self-preservation as though it were an end in itself, is incapable of being the bearer of the reconciling and saving word to men and to the world. So our traditional language must perforce become powerless and remain silent, and our Christianity today will be confined to praying and doing right by our fellow men. Christian thinking, speaking and organization must be reborn out of this praying and this action.”²

This states also the second reason. Christian ethics is itself part of the struggle for that form of thought and action in one, which will bear faithful witness to the God who rules and redeems the world. Barth is right in saying that the unbeliever is in ourselves. The missionary frontier runs through each of us. It is we ourselves who have lost confidence in the reality of great theological ideas because they have not

proved powerful enough to prevent our disobedience, or to conquer the forces which seem to be determining our world. It is we Christians, when we are honest with ourselves, who pose the question of meaningful power in a world where we and our Christian civilization have failed. To rediscover the form of our own faith, our own living relation to the reality of Christ which can and does control the destiny of man from outside the circle of our culture, customs and desires, is the heart of the Christian mission and the source of all meaningful theology. The context of Christian ethics is then this missionary concern of the Church to discover the form of its witness, in a world which has been shaped on the one hand by the judging and reconciling work of God, and on the other hand by the lusts, the ambitions, the complacency and pride of peoples who have borne the title “Christian.”

This is a theological task. It has two sides: theological analysis of the world in which we live, and theological construction of the form of witness which will confront such a world with its Lord. One word of further clarification. Theological analysis is neither apologetic argument for the truth of Christian faith, nor a simple adoption of the methods and results of the behavioral sciences and secular social action groups. These are the Scylla and Charybdis between which it moves. The theological analyst seeks to discern in the events of the secular world and the movements of secular thought those signs of the action of a gracious God which he has been sensitized to see by his participation in Biblical history. What he discovers thus may interact with various forms and methods of

² Letters and Papers from Prison (SCM., 1953), p. 140.

secular insight but never in such a way as either to replace or merely to confirm them. Theological analysis seeks the place of Christ's confrontation with man, in the structures and problems of the human situation. It provides the material on which theological construction may work.

Similarly theological ethical construction is not system-building. It is, as Barth has so nicely put it, dialogue. It is the verbal aspect of Christian witness. It is conversation with the world about its true existence in view of the fact that Christ is its redeemer. It is conversation in the church about its faithfulness in such a world. In this sense it is proclamation of the Gospel. We shall examine in conclusion what this implies.

I *Analysis*

Let me turn then, to theological analysis. I would like to propose a thesis, and illustrate it with three examples. The thesis is that the basic problems which arise for Christian action and response in the modern world are not those of ethics *per se*, but rather of understanding the trends and directions of this world, and indeed of man himself. One can trace a remarkable convergence of hitherto widely separated concepts of the good, as historical influences bring disparate cultures into daily contact with one another and into an interdependent politico-economic matrix. Ethical relativism, based on comparative ethnological studies, is undergoing an eschatological disproof. But ideologies also, which less than a generation ago were tearing the world apart with their conflicting moralities, find themselves today expressing their

ideals and goals for man in ways increasingly similar to one another. Meanwhile regardless of the continuing efforts of nations and cultures to exalt their distinctive *eihoi*, there is developing an impressive consensus in the fields of politics, economics and social study generally—a technology of ethics as it were—about the way in which human problems may be approached and solved case by case as they arise. Not in theories about man, but in the sense of what is involved in being properly human, as the question arises in particular circumstances, a common understanding of the Good has probably never in history been so universal as today.

It is rather in the understanding of Reality which underlies and in the long run validates the Good that the issue is joined. For here one can speak of consensus only on one negative premise: that the religious world-view more or less held in common by Christendom in the past and expressed in the life of its churches, no longer seems relevant or meaningful to modern man. This judgment is not spoken in the name of some alternative ideology. Indeed some of those who proclaim it are themselves Christian believers. Christianity is not denounced as wrong; it is—often regretfully—dismissed as referring to a reality appropriate to some other time and place than the present. Nor is the structure of the “post-Christian” or “non-religious,” “world come of age” clearly articulated; rather it is sensed and acted upon, and ideas are tested by their effectiveness in this interaction. It is, therefore, not a confrontation which we have to explore, but rather a context, which contains a powerful secularizing solvent which rel-

ativizes and questions all world-views—Communist, Buddhist and Muslim as well as Christian—and within which Christians as well as others must live and find their way. The Christian response to this situation, when it is found, will be at one and the same time ethic—enactment of the Good, and evangelism—witness to an acting Reality. It will be the former as a by-product of the latter. The problem of Christian ethics is the problem of Christian mission in a world in process of secularization.

"The movement which began in the 13th century or thereabouts," wrote Dietrich Bonhoeffer in 1944 from his prison cell, "toward the autonomy of man (I understand by this the discovery of the laws by which the world lives and solves its problems in science, society, politics, art, ethics and religion) has reached in our time a certain completion. Man has learned to cope with all important questions by himself without recourse to the working hypothesis: 'God'. This has become so much a matter of course in science, art and ethics that one hardly dares question it any more. But during the last century it has become increasingly true of religious questions as well. Everything demonstrates that it gets along without 'God' just as well as before."

"This world which has come to consciousness of itself and of the laws of its life has a self-confidence that makes us uneasy. Wrong developments and failures do not succeed in shaking its confidence in the necessary path of its development. They are accepted with sober fortitude as

part of the bargain; even an event like this present war is no exception.

"Against this self-confidence Christian apologetics has launched all kinds of attacks. One tries to prove to the world which has reached maturity that it still cannot live without the guardianship of 'God'. Even after one has surrendered all the secular problems there still remain the so-called 'ultimate questions'—death and guilt—which only 'God' can answer and for whose sake one needs the Church and minister. So we live, so to speak, on these 'ultimate questions' of men. But what if someday these questions also are no longer there as such, i.e. if they also can be answered without 'God'?"³

Bonhoeffer represents a divide between two watersheds with relation to our question. Before the publication of his *Letters and Papers from Prison* in 1951, the process of secularization which he describes there had indeed been going on for centuries. The replacement of the working hypothesis "God" with laws which would be valid *etsi deus non daretur* because they represent the empirically observed and rationally formulated structure of nature and of human behavior was its substance, as the replacement of dependence on God by confidence in man was its motive power. Before Bonhoeffer, however, this replacement of a religious world-view by a secular one was universally understood as a shift from one faith to another: to deism, pantheism, or naturalism in cosmology, and to rationalism and humanism in the

³ *Widerstand und Ergebung* (Chr. Kaiser Verlag, 1952), pp. 215-217.

doctrine of man. It was the warfare of philosophies each claiming ultimate truth which occupied the center of the intellectual stage. The ultimate questions of man, his nature, his capacity for knowing truth, and the structure of his universe were involved in every scientific discovery and in every effort at political reform. In those few cases where the attitude of the secularizers themselves was less pretentious—Galileo in science, and Machiavelli in politics come immediately to mind—they were interpreted, attacked or defended as representatives of a new world-view nevertheless. Where from within the secular faith and method itself a challenge arose to its very foundations, this challenge was obscured and suppressed, and left to future generations to rediscover. So for nearly two centuries Anglo-Saxon liberalism has ignored the contradiction between the empirical method and faith in rational order, both natural and moral, which was exposed by David Hume. And for over one century Marxism has been able to present itself as the science of society, never turning on its own faith its profound understanding of the role of ideology.

This clash of world-views, however, was not what Bonhoeffer meant by a world come of age. A Comtean religion of humanity or a Deweyesque common faith was not his picture of modern man without religion. Bonhoeffer's contribution to the modern world's self-understanding was to discern in and under the ideological debate a process which in fact relativizes all world-views and renders them meaningless: the process of solving the problems of life by such human power and insight as is available, formulating for the purpose such laws about nature and man as may be

useful. This is secularization, not secularism. It does not demand a coherent picture of all reality though it will make as coherent a picture as possible given the material at hand. It does not ask the ultimate question about Being or Reality at all, but assumes that reality is present in the problems of human relations or the control and culture of nature which it is able to solve. It tends to regard pure science as the servant of its application. It specializes in various areas, developing a language and a world of concepts appropriate to the situation there, or to the operations performed. It takes immediate human relations and the problems which arise there more seriously than goals or ideals for man. Most important of all, it is non-religious: involved in it man finds himself able to live and act constructively in complete agnosticism about ultimate reality or "God," in complete uncertainty about the final destiny of all things or the eternal fate of his own self.

Thus a paraphrase of Bonhoeffer's argument. In the years which have followed the appearance of these cryptic clairvoyant comments they have caused a flood of interpretation and controversy. It was in many parts of the Church as if a restraining dam had broken and the secular Christian, free at last to be honest with himself, had gone rushing joyfully downstream to come to rest—where? In the paragraphs that follow I propose to follow three such streams, far too briefly but perhaps enough to indicate where they lead.

A.

First, an example from philosophy. Both inside and outside the community

of faith, the meaning of theological statements has been called in question in a new way. This problem has been posed most radically and clearly by the linguistic analysts of Great Britain, and by Paul van Buren in his effort to discover "The secular meaning of the Gospel." These philosophers illustrate, in their contrast with their forebears the logical positivists, as clearly as any modern movement, the difference between a genuinely secular, and a secularist frame of mind. I would like to concentrate on two of them: the mentor of them all, Ludwig Wittgenstein, especially in his *Tractatus Logico-Philosophicus*, and a modern maverick among them, Alasdair MacIntyre. Wittgenstein is concerned, like all the analysts who have followed him, to clarify the processes of thought in the use of language, not to discern ultimate truth. "The limits of my language are the limits of my world" he wrote. This implies a double limitation. First, with regard to objects, which can be either things, or conditions (*Sachen*). Language cannot analyze an object, it can only name it. Only facts can be grasped by the mind and expressed, and facts are connections of objects, statements of relations.

"Objects" he writes, "I can only name. Signs represent them. I cannot assert them. A proposition (*Satz*) can only say *how* a thing is, not *what* it is" (3:331). Second, with regard to the total reality of the world, the traditional province of metaphysics and ethics in philosophy. There is no way in which I can know this totality. "No part of our experience is also *a priori*." There is no metaphysical subject in the realm of our experience. There is therefore no order of things *a priori*. Natural

laws no less than God or Fate, are transcendental beliefs, "but the ancients were clearer, insofar as they recognized one clear terminus, whereas the modern system (of natural law) makes it seem as if everything were explained." (6:372).

"The right method of philosophy would be this: to say nothing except what can be said, i.e. the propositions of natural science, i.e. something that has nothing to do with philosophy: and then always, when someone else wished to say something metaphysical, to demonstrate to him that he had given no meaning to certain signs in his propositions." (6:53).

Wittgenstein's *Tractatus* is a closely reasoned book set forth in seven propositions, subdivided and explicated in many subdivisions. The seventh proposition is, however, an exception. It says: "Whereof one cannot speak, thereof one must be silent." No subdivisions follow. The rest of the page is blank. So is the overleaf. Beyond lies the index.

I would like to suggest two things here. First, the very secularity of this book, its very self-limitation, is its profoundest contribution to theological understanding. There is at least one commandment which Wittgenstein respects far more deeply than most Christians: "Thou shalt not take the name of the Lord thy God in vain." It was not his intention but he reminds us of a whole side of Biblical reality which in our theological and metaphysical pride we had forgotten: that a name is a mystery to which one can be related but which one cannot analyze, and that the Holiness of God cannot be encompassed by our propositions about it. "Belief in a divine revelation," wrote Michael Foster, "seems

to involve something like a repentance of the intellect. Certainly it cannot be meant that we with an unbroken intellect are somehow privileged to talk about God. Talking about God is one of the things which the Bible hardly permits us to do. When Zechariah says 'Be silent all flesh before the Lord,' this is not wholly different from Wittgenstein's 'Whereof one cannot speak, thereof one must be silent.'⁴

Second, we are witnesses to a fact which lies outside of Wittgenstein's analysis and yet which enters into it, in its consequences, namely that God has spoken. The world is not composed of an ordered collection of facts surrounded by the mystical, but mystery is at the heart of every relation and in the terms of every meaningful sentence because of the presence of Jesus Christ. For this reason univocal meaning in any proposition is an abstraction from reality, however necessary it may be for some forms of secular logic. The forms of parable, legend and myth in which Biblical history is presented, and the language of prayer and of theology are functional in this world. Or are they?

This is the point which Alasdair MacIntyre drives home. He presents us with two observable alternatives. On the one hand the language of theology can maintain itself with relation to the particular experience of the believer, as a closed circle. This experience is real to those who accept the authority of faith. It may have a profoundly public influence in a situation where it is directly challenged, as in Nazi Germany or in Soviet Russia. But for the public in a

secular world it is meaningless and empty. It has no consequences for the common life which refer to its beliefs. On the other hand, however, theology can attempt to express itself, as Paul van Buren has done, in terms of the human, the empirical, the contagious influence of Jesus of Nazareth. But then the question arises whether in fact there is anything distinctive about this form of expression, whether the remaining religious vocabulary and references are necessary or functional in producing the way of life of the believers. It is because MacIntyre sees no evidence of this functionality, that he is no longer a Christian.

The lesson, it seems to me, is clear. The problem of the Gospel in a secular age is not, as van Buren maintains, the problem of the logic of its apparently meaningless language, not even for such linguistic analysts as Wittgenstein and MacIntyre. It is the problem of the secular structure of its witness to the incarnate power of God.

B.

Second, an example from natural science, in the realm of physics. For centuries, despite its own methodology, physics was regarded by the popular mind not as a secular but as a secularist sphere, or at best a Deist one. Its philosophy was mechanism. Its picture of reality was a determined universe of which a model could be made, at least in each of its various parts. The way to reliable knowledge about it and control over it was empirical experimentation leading to laws which themselves became mechanical models. This picture of physical reality still persists in the popular mind, but it has been blasted long since in the laboratory. Ex-

⁴ *Mystery and Philosophy* (SCM., 1957), p. 28.

periments such as those dealing with the quantum and wave theories of light raise questions about the objectivity of knowledge, for the experimenter can no longer extract himself from the process he is investigating, and the conditions of his experiment themselves affect his phenomena. The model has been replaced by the mathematical equation which cannot be pictured but which is useful in controlling and relating the phenomena studied.

"The goal of research," writes Werner Heisenberg, "is no longer to know the atom and its movements 'in themselves,' apart from our experimental statement of the question; rather we stand from the beginning in the midst of an encounter between nature and man of which natural science is only a part. So the usual divisions of the world into subject and object, inner and outer world, body and soul, no longer quite fit and lead to difficulties."⁵

Where then is the physical object? How far is all that is being discovered in nuclear research the truth about external reality, and how far the conventions of ingenious human minds to enable them to harness the power of "nature" to be used for human ends? How far is nature a mirror in which man sees his own character with all its capacity for good and evil, enlarged to the proportions of automated cities and thermonuclear bombs? The threat to the science of physics today is the nihilistic implication of its own success. The German physicist Carl Friedrich von Weizsäcker puts the matter in eloquent words:

"Christianity made the infinite and

⁵ *Die Künste im technischen Zeitalter* (Allen, 1959), pp. 61, 62.

unconditioned the goal of our striving. The secularized man of modern times has continued to strive in this direction and has simply sought the fulfilment of his urge on another plane. It is therefore the essence of his relation to nature that he transcends the limits and conditions of his existence, which originates in nature. He presses on, to put it in ancient terms, into a realm where there are no gods, or whose gods are strange to us. He thus acquires a knowledge and a power which would have seemed to all earlier times no less improper than impossible. Knowledge and power were our gods, and they wore the halo of the infinite and the unconditioned.

"To-day we begin to discover what we can in truth achieve: not the unconditioned, but an insight into the conditions of our knowledge and our power. We wanted to press on behind appearances to the things themselves, in order to know them and to possess them; now it appears that precisely beyond our natural perceptual world the very concept of thing can be defined only in relation to the man to whom it appears or who himself makes it. Knowledge of nature and power over nature are in their essence finite. This they are, not like a limited power which could expand further and further in an unlimited space, but their limits lie at the place where they must themselves first produce that with which they are concerned. The symbols which suggested their infinity had to crash, because they themselves were dreams and not real knowledge or real power.

"Must we rest content with this? Does the world mean nothing? Is only that man happy—if such a one there be—who can forever evade the question of the meaning and the right with which he uses his knowledge and his power? Does nothing remain for the others, who have run through the movement of modern times, but that in addition to the two ancient aspects of the world: suffering and guilt, meaninglessness has entered as a third?"⁶

What can a theologian say to a physicist in such a state as this? Not, certainly, some talk about cosmology and the general rule of God over the world of nature. Not a natural theology which will reassure him and suggest to him that he return to a previous state of innocent irresponsibility. Nothing in fact which will take from him the acute consciousness of the burden he is carrying. But perhaps there are resources in our knowledge of one who carried a still heavier burden laid on him by God and borne by God. Perhaps it will help to know that the whole creation groans and travails in pain waiting for the redemption of the children of God, and that the Christ who will come again will bring a new heaven and a new earth. These words are symbols of course, but they point to the fact that natural science is an activity of man with relation to the physical creation which takes place in history, the history of which Christ is the center and lord, and that it is not irrelevant to the events of that history. And perhaps this knowledge may have practical consequences. Von Weizsäcker, for one, has

publicly refused to develop nuclear armaments for the Federal German Republic.

C.

Third, an example from what once was called "the mission field," from the struggle of an ancient culture to find itself in the modern world. The process of secularization is not endemic to the ancient cultures of Asia. It has been forced upon them from without by the imperialist influence of the West and constitutes a break with the cultural self-consciousness of the people. Nowhere is this more evident than in the recent development of China. Here I would like to follow basically the analysis made of it in Levenson, *Confucian China and its Modern Fate* (University of California, 1958), which gives scholarly foundation to my own reflection and experience.

The modern world broke in on China by force. The gunboats in the Yangtze cut the country in two during the Opium War of the 1840s, and forced open a series of treaty ports in which western standards of commerce would prevail, including trade in opium, and in which western Christian missionaries could for the first time do their work. This violence confronted China with a double crisis. She was forced on the one hand to recognize that her own ancient culture and religion and civilization, had failed to provide her the social and political power to resist this foreign attack. The power question became for the first time central for her existence. She was confronted on the other hand with the realization that her civilization and culture were not expressions of universal order, of everything below heav-

⁶ *The World View of Physics* (Routledge & Kegan Paul, 1952), pp. 178ff.

en, but one way of life among many in a pluralistic world.

Chinese scholars reacted first in a typically religious or metaphysical way. They distinguished between substance, and function. The two Chinese characters stand for the body, and for the use. The body they said was Chinese culture. This was an end in itself, the true order of heaven and earth. But to meet the power problem they proposed that Chinese youth study the useful skills of the western world, appropriate the imperialist's functions to the defense of the ancient reality. The result was, however, that there was a rush to study the sciences of function. They themselves became the substance of education to an increasing degree, and the formal substance became meaningless.

It soon became clear therefore that the substance itself must be reformed, its inner dynamic must be recovered in order that it may reveal itself as the basis of the very power which the new functional powers of life were exercising. Confucianism must be reformed. It must be understood as a historically creative influence flowing into the modern world, not as a static ancient structure of customs and ideas. But by what criteria could it be reformed? "My teacher is the Martin Luther of Confucianism" wrote one enthusiastic pupil of a great reformer Kang Yu Wei. But the standards by which Kang Yu Wei reformed Confucius were provided not by a revealed and acting God, but by the demands of progress in order that China, in continuity with her past, might be powerful. The result was modernism, not reform. "The idea of progress," writes Levenson, "was both a break with conventional Confucian con-

ceptions and a means of explaining that break away" (p. 84).

China was left then with something quite new to her tradition, the sense of being an embattled nation in an alien world. "The cause of Chinese nationalism and the core of its content," Levenson says, "was intellectual alienation from traditional Chinese culture" (p. 95). Nevertheless the effort was made by Chinese nationalists to use the ancient tradition and express their continuity with it, not because they regarded it as true or powerful, but because it was Chinese. This is the nemesis of ancient religion and culture. The example could be repeated across the breadth of Asia. Hinduism in India, Islam in Pakistan and Egypt, Buddhism in Burma and Ceylon have become in their very revival, essentially secularist religions, maintained not because they are believed but because they claim to be each the cultural symbol of a modern nation.

In China, however, this nationalist answer to the secularizing process was not successful. It could not finally solve the more universal problems of power, the power to bring elementary order and peace to a society torn apart by the new insecurities and the new visions which the western impact on her had brought. The final power which was able to do so was a completely western force, yet one which the Chinese could adopt as their basic rejection of dependence on the powers of the West which had torn them apart.

Was Communism a counsel of hope in such a world? Perhaps, for a few. But insofar as it was so, this theme of hope was a borrowed one. For Communism is the only political faith active in Asia today which seriously be-

lieves in a resurrection. It is the one place where people can go who find no hope any longer in the continuity of ancient values and social institutions and yet are afraid of the inner chaos which could come from letting them go. It is the one faith which proposes to build the past of a culture again from the ground up piecemeal after having shattered its total grip on the allegiances of men.

And the Christians? Do we really believe in our Lord's resurrection from the dead? Do we know how to live as people who can appreciate the value of a culture just because we are inwardly free from its dominance over our souls? Is this true of us in American culture? If so, we may be of some help to the people of China, on both sides of the Bamboo Curtain, and an interesting theology may grow out of the encounter.

II

Reconstruction

Does this then imply that in the long run there is no single discipline of theology or Christian ethics? Does it mean that the form of witness must be born out of each different situation as the manner of Christ's presence there is discovered, and that generalizations are meaningless? In a sense it means just this. Just as the structure of the Church grows out of the form of the mission, and church organizations which have outlived their time or are imposed on the situation become apostate, so also with theology. This at least is the first thing which must be said and understood. Only then can one go further to the second step. There is however a further truth. When we are

faithful in analysis and in obedience where we are, we discover that the community to which we belong in this very struggle to rediscover the faith, is ecumenical. It is, in fact the heart and meaning of the ecumenical movement. To this movement a certain style of theology—a *theologia viatorum*—belongs. It is not the theology of the World Council of Churches by any means, although a disproportionate amount of it finds its way into World Council statements. It is not a consensus, but rather a sense for certain common problems, which form the themes of Christian ethics as a missionary and ecumenical discipline for our time. Let me in conclusion suggest and comment briefly on a few of these themes.

First, we recognize that the source and dynamic of secularization is in Biblical history itself, and is therefore an effect of the proclamation of the Gospel to the world. It is the calling of God which breaks the sacred institutions and leads his people through judgment to redemption. It is justification by grace alone of every human reality which keeps life secular.

Second, we recognize religion, or its counterpart metaphysics, to be everywhere a human creation, man's effort to establish a relation from his side, with God. Religion is therefore sinful and distorted, like other human efforts. There is therefore no direct encounter between religions and philosophies as such, but rather between the human beings who, along with other characteristics, hold these religions and philosophies. It is the human not the religious encounter which is basic, the meeting of people with each other and with Christ, not the meeting of ideas. The

question whether or not a non-religious person exists, as Bonhoeffer maintains, is not to be answered *a priori*, but by a clearer definition of religion and more careful understanding of persons. That a non-religious existence is possible is given in the reality of God's incarnation.

Third, reality presents itself fundamentally as historical relation, to which ontological categories of all kinds are subject. Here is where the basically irrelevant discussion between the "contextualists" and the others belongs. The question is not whether there is a law which expresses the form of Christian insight in a given time and place. The question is whether or not this law is understood to be time and place limited, and therefore secular, being suggestive but not compelling in another context. The matter is eloquently put in a passage I would like to quote:

"'More than the first-born of the Egyptians died that night' says the writer speaking of the Exodus. 'The covenant people and their own sons died to the natural order of immanent divine principles and were made to live toward a transcendent source of justice unthinkable apart from God who revealed himself and set them on pilgrimage. This is the glory and the agony of Western systems of morals and philosophies of law, since men came to believe that they were citizens of two cities. Of course the people of God continue to live within the natural order and within some legal system, whether this be the law of Pharaoh or of Hammurabi, of the Medes and Persians, the Roman Law, or the Anglo-Saxon legal her-

itage. Egypt may, therefore, be used as a symbol for the security provided by any one world view of morality or any closed system of natural justice. The Exodus then is a symbol for the invasion of the natural or human order by more than immanent requirements, Biblical ethics may be summarized as the molding of human action into the form of God's action. The whole duty of man shifts toward the standard and measure of God's steadfast faithfulness."

The writer of these words is not Paul Lehmann, but Paul Ramsey.⁷

Fourth, the presence of Christ in the secular world is first of all a servant presence, which implies the suffering which always accompanies servanthood. Christ is present with the poor, the exploited, the righteous, those bowed with the weight of their guilt and responsibility. He looks at life from where they stand. This perspective is the source of Christian witness in matters of politics and economics, no less than in the case of nuclear science. Because he is there, Christ is our judge through our neighbor for all our injustice toward him. Because he is there society also can maintain some peace, as the offended forgive their offenders and establish community of a sort with them.

Finally, the central attitude of faith is hope, hope for the particular piece of the world to which one belongs, which flows from a future which belongs to Christ. "To infect men with hope," writes Hans Hoekendijk, "is a good definition of evangelism." This hope does not depend on the strategy of pol-

⁷ *Nine Modern Moralists* (Prentice-Hall, 1962), pp. 171, 172.

iticians, the efficiency of economic planners, or the outcome of wars. It is rather a presupposition which influences the way a Christian goes about his analysis in these other realms. It is the power

whereby he wrenches his thought out of these other perspectives and places it at the service of God so that the world may be given a hope which it cannot generate for itself.

STAND UPON THY FEET

FAREWELL MESSAGE TO THE CLASS OF 1964 BY THE PRESIDENT OF THE SEMINARY

JAMES I. MCCORD

AWARDS have been made, degrees granted, and now we have come to the last part of the Commencement Exercises, when it is customary to address words of farewell to the members of the Graduating Class. I can think of no more appropriate text than the words addressed to Ezekiel when he received his call to become a prophet, "Son of man, stand upon thy feet, and I will speak unto thee" (2:1).

Like you, Ezekiel was at the beginning of a new career. His years of apprenticeship were over. The young priest had been deported to Babylon in 597 B.C., along with the flower of Israel's youth. Five years he had languished beside the River Chebar before he received his call to become a prophet. As a priest he had identified himself with his captive people. He was one with them in their needs and hopes, aspirations and ideals. Often he echoed the lament of the Psalmist: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." He knew the meaning of solidarity in guilt and in grief.

Suddenly in the fifth year of his captivity the dull routine of his exile was broken. The hand of the Lord was there upon him, he said, and he was summoned to take up a new vocation of prophet. He was to be the mouthpiece of God who would speak the Word of God to his particular historical situation.

You are beginning your ministry

when there is a desperate need for the prophet who will stand upon his feet and declare God's will for this time. You cannot expect a leisurely and uneventful career, with history flowing smoothly along and your ministry taking place in a backwater. Yours will not be a secluded priestly life, free to perform the things of religion behind a stained glass curtain. Like Ezekiel you will be summoned again and again to be a prophet, and you will hear the command "to stand upon your feet."

When you say a man can stand on his own feet, you have done much to illuminate his character. There was General Jackson in the Civil War, standing like a stone wall. The name stuck! And Mr. Stand-fast in Bunyan's *Pilgrim's Progress*. He was "certainly a right good pilgrim." And then, in our own time, there was Britain standing alone in the Battle of Britain. It was "their finest hour." When God comes to a man, he begins by driving him to his knees, but he never leaves him there. He stands him upon his feet in order that he may speak unto him.

Note carefully what it is that the prophet heard. He is sent to a rebellious house, to an impudent and stiff-hearted people, armed with a "Thus saith the Lord God," and he is to leave no doubt that "there hath been a prophet among them." This is the prophetic responsibility of the minister in every age, and a responsibility that we dare not abdicate or let go by default. Preeminent-

ly this will be your role at a time when American society is being restructured in order to right old wrongs and to include within our nation a large segment of the population that hitherto has been dispossessed. Belatedly the Church has entered into the struggle, and now you will join it.

But we have not yet done justice to Ezekiel's call, or to the call of any man. One does not become a prophet through some "operation bootstrap." It was only when "the spirit entered into me when he spake unto me, and set me upon thy feet, that I heard him that spake unto

me," the prophet declared. This is how you will be able to perform your ministry, for the whole of the Gospel is imbedded in these words. The God who speaks is the God who acts upon you, enabling you to hear and to speak. And you must never confuse your word with his.

I salute you as you enter into this ministry and become members of the goodly fellowship of the prophets. May God bless you and give you courage to be his spokesman in every situation because he has stood you upon your feet.

FIRE IN HIS BONES

W. SHERMAN SKINNER

"There is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot."

Jeremiah 20:9 (R.S.V.)

HE was an angry young man. And he unlike many another rebel who mellows with age, he got angrier as he grew older. We have had a good many angry young men in the past forty years, writers and others. But this man's ire was different: he was bitter against God! Not that he doubted God; you don't wax angry at that which is non-existent. No, he turned and fairly shook his fist in the face of the God he knew. And that kind of directness and honesty with God is one reason the ministry of Jeremiah left a lasting mark in the world. Anger is not recommended; but this way of handling it is.

You who are graduating this year have good reasons, I assume, for going into the ministry—as I thought I had. But we are caught in a curious dilemma: the world is in desperate need of the ministry of Jesus Christ through his Church; and at the same time men are questioning whether the Church as it now exists can really speak to the world. Obviously you have answered the query, most of you—as I have. And one hopes we have given the right answers for the right reasons. But the dilemma is not resolved.

Right at the heart of this puzzle, however, light breaks in from the prophet Jeremiah. He is a figure who seems remarkably at home in this decade of our discontent: he had an agonizing struggle with himself; he served at a time when the people of

God thought there was a resurgence of their religion but missed the point and remained often complacent, unperceptive, and immoral; he made the first major effort to lift faith above nation; he spoke and demonstrated and suffered for his convictions; and he lived through it all with power because of his deep, intimate, personal relationship with God.

Try for a few moments to put yourself inside the mind and heart of this man who served at a time in many ways like our own. We dare not press too far our similarity with that nation, when it was doomed, and that people of God, who were synonymous with the nation. But the spirit and experience of Jeremiah have much to say to us. At one of the lowest moments in all his long years he said:

*"There is in my heart as it were
a burning fire
shut up in my bones,
and I am weary with holding it in,
and I cannot."*

It is a fire which, just conceivably you and I may suffer with and be driven by in our time.

I.

It is first of all the fire of a divine compulsion. Jeremiah fought it but could not resist its drive. From the moment of his call to prophesy he tried to put it off: "Oh, Lord God! Behold,

I do not know how to speak, for I am only a youth." Actually he began to speak. But all his life long, even while he was serving, at the height of his activity, he was trying to escape it. Listen to more of his plaint where our text appears. He is speaking to God:

"...the word of the Lord has become for me

a reproach and derision all day long.

If I say, 'I will not mention him,

or speak any more in his name,'
there is in my heart as it were a
burning fire

shut up in my bones,
and I am weary with holding it in,
and I cannot."

Whether you have felt any such thing or not, been aware of any call or not, here you are. Something has brought you here. You are under some urge or interest or desire. Who shall say it is not a divine compulsion? And even if *you* finally say it is not and do not serve in the pastorate or teaching or any of the other special ministries of the Church today, there is still the ministry of the whole beloved community of Christ. "You shall be my witnesses," he said. There is no way to escape it.

You may always know the struggle under which the prophet groaned, the conflict of profound concern with recurring doubts. On one hand the world is in sore need of the ministry of Jesus Christ through his Church. This world it is to which he has sent his people, a world that is cut down to neighborhood size but broken into hostile camps, equipped with the power to destroy itself but devoid of the wisdom to handle itself, a world whose people are pressed together in ever larger urban masses but estranged from those they pass in

the hall, a world in revolution and tension and ferment, changing faster and learning more than ever before, a world that has lost its way and its moral nerve. There is no real hope for it but the truth and love and power of the Christ in whom God is speaking. If only we can be used to let him meet men where they are struggling and sweating and singing and cursing and laughing and longing and loving and dying!

On the other hand the ugly question raises its head: Can the Church of this Christ speak to this world—a Church which is so often captive to the culture around it, which is judged by the world's standards instead of judging the world by God's standards? Has a Church in comfort anything at all to say to a world in revolt? A distinguished Jewish leader and scholar, not a rabbi, recently told a group of Christian scholars, not clergymen, that in his judgment, if the Church, not just the leadership but the whole Church, does not now take a clear and unequivocal stand on the moral issue of race, it will be gone within ten years. Whatever you think of that judgment, it underscores the gravity of the issues we face. What shall I do? There is the world which God must redeem; but can he reach it through this institution? Perhaps there's no point in my bothering. What can I do? The struggle may never leave you entirely alone—not the same battle as the prophet's, but a real one.

One can almost hope the restless questions never do stop. For ever and again at the worst moments, precisely because of the uncertainty, if you face the questions with God himself, you will know you've got to speak and act. You must. There is an irresistible com-

pulsion. It may be a quieter thing than the feeling the poet, F. W. H. Myers, put into the mouth of Saint Paul:

"Then with a rush the intolerable
craving

Shivers throughout me with a
trumpet call. . . ."

There may not be any such drama. But in this hour of desperate need God let there be a passion like the prophet's!

"There is in my heart as it were a
burning fire

shut up in my bones,
and I am weary with holding it in,
and I cannot."

II.

You may also find it is the fire of a disturbing love. You see, you belong to the people of God. That is what the Church is, with all its faults. And they are your people. Criticize and despair of their life as you will, by the Spirit of God they brought you to the birth as a Christian, nurtured you in some sense, and, however vaguely and tenuously, were back of your coming to this hour. Mistaken they may be at times, and misled you and I may be, but they belong to God, and you belong to God, and they are yours. Together we are the people of God.

This is what gives you the right to speak to them as under the hand of God you must. In Paul's Ephesian passage on the ministry of the Church he writes of "speaking the truth in love." You have to love your way to a prophetic place with the people to whom you belong.

Jeremiah knew and loved his people. Part of the tragedy of his life was the way he identified himself both with the

people and with God; their rebellion from God tore him in two. He knew all the feelings of the people, all their follies and foibles, all their past and their strength. And he loved them and longed for them, in spite of all their apostasy wanted to save them if he could. Alongside the thunder of his condemnations was an infinitely tender, lyric gentleness in wooing them back to their God. So surely did he make himself one with the people that, when destruction finally came to Jerusalem as he said it would, and the victors offered to take him in safety to Babylon, he refused and stayed with the remnant who would try to survive in the ruins. You have to belong to the people of God.

This is one of the reasons our service belongs to the Church. The ministry of Jesus Christ is given to the people of God. He speaks to the world through the witnessing community of his people. They may refuse their mission for a time, forget who they are, rebel against their God as Israel did. That is why prophets are needed who will love them and suffer for them, obey the Christ who gave his life for them, and lead them out again on their mission to a world in need. You are bound to the Church with a disturbed and disturbing love.

But you also belong to God. This is what disturbs you most. In the boundless love in which he is ready to accept even us in the Church as we are, he draws from your heart a response of love and a commitment to all that he shows of himself in Christ. It hurts, as it tortured Jeremiah, to speak the unpleasant truth, but because you belong to God you must. This is the fire that burns.

And this belonging to God is the ground from which the Church must speak to the world today. In our newborn attempts to meet the needs of the emerging scientific-metropolitan culture some of us in the city have been turning to all the skills of sociology and psychology, of city planning and community organization, in a desperate and sometimes frantic effort to be realistic and hard-nosed; and we have tended to do it with little more than a passing nod to the theology which gives us the reason for acting. Now comes a plea, among others, from a layman who knows the agony of the inner city, William Stringfellow, for the Church to remember that what she has to offer first is the Word of God. Our theology must inform our mission or we cease to be the Church. We speak and act as the people of God in the world.

This belonging to God, this disturbing love, is also what makes us free to speak and act as we must. There are pressures and idolatries and fears, there are other loyalties in the world, which would bind our spirits and seal our lips. For Jeremiah it was the liberty of his anguished dialogue with God that gave him the freedom and the strength to speak and act as he did, to say what God gave him to say. This is the only ultimate freedom in the ministry of Christ, the freedom that comes from belonging first to him.

The love of God, and love for God, and love for the people of God may come together and burn, a disturbing fire in your heart. But this also is the source of ministry in the Church; for at last you have to say with the prophet,

“.... I am weary with holding it in, and I cannot.”

III.

Once more, and by no means least, it is the fire of an unconquerable hope. One of the remarkable things about this book, so proverbially foreboding that any cry of doom today is dubbed a “jeremiad,” is the light of a persistent hope which flashes out of its pages every now and then from the beginning and is finally gathered up in a cluster of chapters known as the “book of hope.” “For I know the plans that I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope.”

There is no place for an airy and baseless optimism; there was not in Jeremiah’s day, nor is there now.

But there is hope in the faithfulness and mercy of God. Even to Israel he could say:

“I have loved you with an everlasting love;

therefore I have continued my faithfulness to you” (31:3).

“You will seek me and find me; when you seek me with all your heart, I will be found by you....” (29:13-14). “The days are coming, says the Lord, when the city shall be rebuilt” (31:38).

And today, strangely enough, there is hope in the plight of the Church itself. Jeremiah saw hope in the very fact that the temple and the city and the nation had been destroyed. Now there was a chance the people might see that their faith depended not on these earthy, human things. There is hope that the Church, pressed and disturbed and threatened by the revolution of our time, discovering that old patterns will not meet new needs, will be roused to a new dependence on God and a new

obedience, and a new sense of its mission. This day can be, and has already begun to be, the renewal of the Church.

There is hope for us beyond all that Jeremiah knew, because the new covenant he hailed has been made, the people of God are now the Church of a living Christ, and they know that even the tragedy of the cross is the brightest hope of the world. The God of this Christ and this cross and resurrection and Church is faithful and supreme, and his purpose will not fail.

We have been threatened with "the

fire next time." But which fire? Part of the hope is men and women with a divine compulsion and a disturbing love. For us who are committed to Christ, all of this is the fire of the Holy Spirit. For you who are finishing your preparation I pray the burning of that fire till you are weary with holding it in and cannot.

And if you would go the whole way with the prophet, remember that Jesus was mistaken for him. God grant you so to follow in his steps that others, knowing you, may be reminded of Christ.

PRAYER AND UNITY

W. JOHANNES BERGER

BROTHERS and Sisters in Christ: This is the last day that I shall join with you in offering the Holy Sacrifice of the Mass. You surely would think it strange if your leader in worship for four Sundays should leave without saying anything to you. You would be apt to think that either I have nothing worth saying, or I am totally devoid of any reflections, or—what would be worse—I am accustomed to a separation between Word and Sacrament. Since in fact I think of Word and Sacrament—of Mass and Preaching—as intimately bound up together, I will try to say a few words to you about some thoughts I have had in the course of the past month.

I have said that there is an intimate tie between preaching and the Mass. We have a vivid example of this relationship in this morning's Gospel where Christ speaks to us about prayer. How important it is for all of us to listen carefully to what he says in this Gospel and to ponder it in our hearts.

Praying in general—and particularly asking God to supply us in our needs—is a serious problem for many of us. The greatest difficulty for many people is that they simply do not believe that their Father in Heaven will answer their prayers. They do not believe Christ's promise: "Ask and you shall receive." Their difficulty is understandable.

The first part of the problem is knowing what we must ask for. As Christ said, "Until now you have asked for nothing in my name." Now there

can be little doubt that the Apostles had asked for many things from God. They had asked for more prestige, more glory for the Jewish people, and indeed for an important position in the Kingdom of Heaven. Perhaps their prayer was: "I ask nothing for myself, but for my children," as the mother of John and James did when she said to our Lord, "Say that these two sons of mine may have a seat—the one to your right, the other to your left hand." And Jesus answered her, "You do not know what you are asking."

In this spirit Jesus said to his disciples: "Until now you have asked for nothing in my name." What he meant was, "You have asked for nothing that is in my spirit, . . . nothing that I truly represent, nothing that I can ask my Father for." Why had they asked for nothing of this sort? Why have we asked for nothing of this sort? Because they had not yet actually understood their real needs. Because we have not yet actually detected our own real desires. Now to understand clearly what our real needs and desires are is a very difficult thing.

There was a time when general exhortations from the pulpit were fashionable. The priest would say: "What you must pray for is to be freed from your sins, you sinners!" But even here there are two immediate considerations. First, how shall we pray for forgiveness; and second, the fact that each of us has his own strong personal desires. The mother of the sons of Zebedee really did not know what she should

ask of Jesus. She had to learn. In the same way, I do not know what to ask of Christ. I too must find out. Still less do I know what you should ask of Him. Oh, of course, I know in general terms—but we must not speak with our Heavenly Father in general terms, but concretely, precisely, and to the point. What we must learn is the kind of thing which we can ask for in Jesus' name.

Let me give you an example. It has to do with the reason that I have been here in Princeton for four weeks. I have been a Visiting Fellow at Princeton Theological Seminary, a Presbyterian school. It will not be surprising to you to hear that I found it difficult at my age to accustom myself to life as a student, and especially to life in a dormitory. That obviously was not the source of my problems, however. The real problem came from my living in a Protestant environment. In the course of our lives, we all have occasion to live with Protestants. But our usual association with them makes me think of the comment of a priest who is visiting a family. They asked him what life was like in the rectory. He answered, "Our rectory is just like a barbershop: as long as we talk no politics and no religion, everyone gets along just fine together!"

Our encounters with Protestants are apt to be very much like that. We seldom have problems in dealing with Protestants because we seldom talk about Christ. Being involved, as I have been for the past few weeks, in classes and seminars where the faculty has been speaking of Christ; associating with future ministers in classes and in their prayers, I have come to realize so keenly the chasm which exists just be-

low the surface of our usual relations. It causes real pain to realize that we are both speaking of Christ, we are both praying to God, our common Father in Heaven. But unfortunately, we sometimes continue to think of each other in stereotyped terms. It is clear that they often think about me as though I were a Russian, under orders from the Vatican, walking about, thinking and saying precisely what the Pope orders me to. I become aware of my own stereotyped thinking about them in turn when I realize that I am constantly surprised by the real religious faith which they have, the ardor in their hearts with love for Christ, a love that can only come from him and from the Holy Spirit.

The pain of our relations is not apparent when a Protestant is merely my friend, but when we communicate with one another as Christians, we become aware of it. The pain becomes apparent when on Sunday we cannot approach the Holy Table together, when we cannot receive the Lord's Body together. And of course, the more intimately people are involved with each other at deeper levels, the more painful this separation becomes. We can only detect what it is we should ask for in Christ's name at the point that we become aware of the pain we are suffering because of our separation. We are constantly together as co-workers, as friends, even as fellow-Christians: working together, living together, praying together, yet at a very deep level of our faith, we remain separated. The tragedy of all this is that our lives are so constructed and so ordered that we have actually become accustomed to living a kind of surface existence, unaware of our separation.

Now, Christian life and prayer become possible only when we detect our deeper needs and deeper pains. We are in fact suffering from a kind of hunger, but being in abnormal circumstances, we are unaware of the pain. Obviously only after we become aware of it, will we have the desire to heal it.

An example from marriage counselling will underline what I mean. Frequently one or the other partner in a marriage will complain of feelings of loneliness. But in other cases when it is pointed out that he (or she) is really speaking of loneliness, the immediate reply is, "How can I be lonely when I'm married, when I'm living with another person?" What has taken place is the gradual dulling of an awareness of the separation which exists. So it is in our lives as Christians. Only when we become vividly conscious of our separation will the pain of that separation impel us to ask and pray for what we need and what we are lacking: unity in Christ.

Just as the personality structure of the children of separated or divorced parents will be in some respects distorted and out of focus, so has our separation from our fellow-Christians had its impact on the Christianity in the lives of both of us. There is a sanctity in each body of believers, Catholic and Protestant, but a wholeness, a totality, is lacking.

The Dutch bishops wrote in a recent

pastoral letter that many people have superficial and naive expectations that at some point in the future, everything will be all right and the unity of the Church will come down as rain from Heaven. They reminded us that unity, when it comes, will come not from us, but from Christ; and only after we have desired it and prayed for it. It will not be given until Christians have felt the pain of their separation. Having felt that pain, the Christian begins to learn what he must ask the Father for in Christ's name. The bishops exhorted Christians to bear the pain, to tolerate it, and to let it be the reason for channelling our prayers in a specific way. These last few weeks have given me an example in the light of the Holy Spirit of what I should pray for in Jesus' name: a deeper, more loving understanding of our fellow-Christians.

As important as the question of our relations with other Christians is in our day, it is only one example of how each of us must not only start to pray, but must ascertain his own needs so that he can know what he should ask for. Christ said to his disciples, "You have not yet asked for anything in my name." What he meant was: stop and consider what the actual needs are in your life so that you will know what you should ask the Father for, understanding all the while that a growing awareness of the Christian life will make us realize new needs with each passing year.

REVIEW-ARTICLE

DISCUSSION OF PAUL LEHMANN: ETHICS IN A CHRISTIAN CONTEXT

CHARLES WEST AND RICHARD SHAULL

I

THERE are two reasons why it is hard for many of the middle generation to approach this book impartially. First, because its author has been a teacher, a friend, a prophet and thinker among us for years before it appeared. Few of us have not been touched by his personality. We have wrestled alongside him with problems whose complexity and depth he has shown us. We have been delighted by the shafts of insight which come through his thought from unexpected angles to clarify our questions. We have seen him seize a life situation many times, and speak the Word of God directly to it, a Word made more credible because we know that he himself is living the action he proclaims.

Second, Lehmann's concern for a free and Biblical Christian ethic, responding not to norms and principles but to the call and action of God, is one which many of us also share. He has become, through his reflective and active life rather than through his writings, a symbol in the Anglo-Saxon world of this kind of ethic, and a leader among us. *Ethics in a Christian Context* appears in the light of our expectation that at last a convincing rationale of this approach, in an American setting, would be set forth.

Lehmann has worked hard to produce this rationale. The finest, deepest part of the book is the central section where he examines, appreciates, and re-

lates to Christian understanding the central traditions of philosophical ethics, from Aristotle to the meta-ethics of the present day linguistic school. The basic point of view which he brings to bear on this analysis is not new. It is common to the dialectical theologians of the continent who share in the theological renaissance led by Karl Barth. But Lehmann devotes far more appreciative attention to philosophical ethics than is usual among these theologians. He places their ethical insight within the context of the Christian conscience, as important assistance to it, while at the same time he maintains a theological methodology which is not subject to any of them. Here the dialogue must continue and Lehmann has made an important contribution to it.

In theology too, and in his treatment of Biblical material, Lehmann is suggestive and formally brilliant at many points. Indeed one senses that his main concern is not to produce a new ethic for Christians, but a new—a theological—orientation to the reality whose ethical content we already more or less know. This orientation is expressed over and over again in terms of the dynamic movement of God's action, in Biblical history and today “to make and keep human life human, to achieve the maturity of men, that is, the new humanity.” This dynamic indicative, and no structure of the Good or the Ought, is the base of human behavior. Ethics is not a part of the

ology, certainly not an afterthought about the application to life of theological truth. Rather ethics is theology, and the knowledge of God contains in itself the ethical thrust. This is why Lehmann fights his battles over the doctrines of the Trinity, the work of Christ, and the last things; to prevent the hypostatization of truths about God or man, about Church or world, in a way which will obscure this movement. What he intends is clearest in those pages where he describes his differences with John C. Bennett, a man with whose practical insight in ethical matters he would find himself in nearly complete accord. Neither does Lehmann object to using flexible principles or "middle axioms" in order to clarify the relation of God's will to a given situation. It is in their sense of reality that these two men differ. Bennett feels himself to be placed within an eternal moral and spiritual order, whose character is more sensitively spelled out but not basically changed by the coming of Jesus Christ. Lehmann is trying to convey, over against this, a sense of what it means to live in history, where "ethics is a matter, not of logic, but of life," where God expresses himself not in structures first, but in events which transform the world and human life: first of all in the event of Christ's coming.

In all of this Lehmann is, in this writer's opinion profoundly Biblical and thereby profoundly true to the contemporary world and its problems. Nevertheless his book lacks something essential which leaves precisely the most expectant reader disappointed. There is a curious contradiction between the form of his argument and its content. The form demands concreteness. It

calls for sensing the direction of historical events in the light of Biblical history. We need to see conscience operating and humanization at work deepening and extending the *koinonia*. The content of the book, however, is abstract. The object of serious encounter in it is not the world but the discipline of philosophical ethics. Its greatest words therefore—humanization, maturity, *koinonia*, conscience, messianism, and indeed all the excellent Biblical imagery he brings to bear on the issue—remain empty or (*horribile dictu!*) platitudinous in the sense that the bombastic Biblical preaching of an age just past was so. But let us be specific:

(1) What does Lehmann really believe the *koinonia* to be, which is the context of ethical reflection and decision? He describes it as "the fellowship creating reality of Christ's presence in the world." This would seem to indicate that the Church springs up in the world where Christ works *ubi et quando est visum Deo*. On the other hand he speaks of the *ecclesiola in ecclesia* as the true *koinonia* "neither identical with the visible church nor separable from the visible church." Thirdly, he guards against any pietist dismissal of the empirical church by insisting on its historical continuity as God's people. All of this is most balanced; but is it of any help to frustrated Christians who are trying to discern the form of that community in which the humanity of Christ is bearing fruit for the world? Does it help him to be given the outlines of a proper *koinonia* when his own congregation shows none of the signs of it? How are sacraments, prophetic action, ecclesiastical organization, clergy, laity, and the rest of the expressions of church related to one another

and to the work of Christ in the world we know? We are left with an ideal, but no guidance.

(2) What is God doing in the world to make and keep human life human? What are his politics today? The Biblical elements of Lehmann's answer are certainly right and suggestive: the victory of the servant suffering Christ, so that the power of the world in its own right is broken, and a new maturity of mutual service and love is the reality of the future. Certainly it is important to examine Jesus' own dealings with other people for their "parabolic power" to indicate the character of his presence in the world today. Surely judgment and grace are at work among men so that the forgiveness of sins is also a quality of the community God is bringing forth. But how does this operate? When Lehmann turns to a few concrete examples he is deeply disappointing. For we find there nothing but the best ideals of the society around us: marital fidelity by love rather than by law, desegregation as a sign rather than a principle, a responsible relativity conscious of the need of forgiveness in questions of armaments and war. What difference does God's action make after all to these problems? Is Christian ethics only a theological way of understanding actions determined by secular motives and means? If not, then how does Biblical history work in our own history to redefine what it means to be human?

To all of this there is a simple answer: this book is a prolegomenon to ethics. The concrete studies will follow in later volumes. But this answer will not do, because Lehmann's own concept of ethics repudiates this procedure. It is he who has said that ethics must be contextual, historical, a response to the

reality of God's action. The effect of his book therefore is like that of the first volume of the German scholar's tome, which was useless because all the verbs were in the second volume. Lehmann has given us phrases, unfinished sentences dangling in the air, whose reality we will only understand when he supplies us with action of which they are the subjects. We need the verbs.

(Charles C. West)

II

I am grateful to the editor of THE BULLETIN and to Professor West for the invitation to comment on his review of *Ethics in a Christian Context*. In recent years, one major and relatively constant criticism of Professor Lehmann's ethic has been heard: it is that a contextual ethic is unable to deal adequately with the problem of *structure*. Now that this book has appeared, a number of reviewers and critics find further confirmation for what they have suspected all along. For some who do not share Lehmann's theological perspective, this is an indication that he is barking up the wrong tree. Others, like Dr. West, who are in accord with his basic point of view, and have looked forward with a certain degree of eagerness to the publication of this work, regret that he has not been able to show concretely the way in which a *koinonia* ethic operates. I would agree that Lehmann's thought is difficult and complicated, and that some who read this book will find justification for such conclusions. But I also believe that he has gone much farther in dealing with this question than these criticisms recognize, and that he points to an answer in a way which speaks directly and powerfully to many of those most

deeply involved in the tensions and ambiguities of the present ethical situation in the world.

We can do justice to Lehmann's thought only if we give attention to the situation out of which and to which he speaks, as well as to the unusual way of speaking which he adopts. As I understand it, Professor Lehmann is convinced that we are today confronted by a profound crisis caused by the failure of our Christian ethical heritage, the inadequacy of systems of philosophical ethics and the dynamic human and social situation in which we find ourselves. Moreover, in his attempt to speak to such a situation, he uses his powers of reflection and imagination to create concepts and images which, as several Brazilian students have remarked, are comparable only to a work of art. To some people they mean nothing; to others they speak in a total and compelling way. This is the only explanation I have for the fact that Lehmann's categories of thought and his imagery seem "empty" and "platitudinous" to some; while, to others, in those boundary situations where the ethical crisis is most acute—in the spheres of race relations, sex, or social revolution—these same categories have provided a new framework for reflection and a new sense of direction. As an increasing number of people seem to find themselves in such a situation, it might be wise for us to listen to anyone who is able to speak to it.

If the crisis in ethics is as serious as we suggest, then there are two major tasks—not just one—that need to be done if we hope to be prepared to meet the problem of structure, and there is no reason why we should insist that one person must do both. What we need most urgently at present is the type of funda-

mental wrestling with major issues of perspective which this book represents, and which may well be the author's special vocation. We also need concrete indications of how this perspective operates in the face of very specific ethical dilemmas. Lehmann has given rather unusual assistance to people in such situations over the years; his second volume may go much further along this line. Whether he can provide many helpful practical suggestions or not, the implications of a *koinonia* ethic will have to be worked out by many people on a wide variety of frontiers of ethical involvement. If we recognize that his major contribution is in the area described in this book of methodology, then *Ethics in a Christian Context* may push the discussion forward at a number of important points:

(1) Lehmann is a master at the art of defining, with precision, the central *motif* and the structure of diverse theological and philosophical systems, and also of putting his finger on the strength and weakness of each. In this sense, his critique of the various systems of philosophical ethics as well as of moral theology is invaluable; as is his discussion of the process of self-validation of Protestant morality and ethics, and his analysis of recent efforts to develop a relevant Christian social ethic on the basis of a theological anthropology. I know of no better way for the theological student to find his bearings here than through careful attention to what he has to say.

(2) As Professor West points out, Lehmann insists that ethics is a question "not of logic, but of life." There is nothing new about this affirmation. But what I do find new here is the thoroughness with which he works out the reasons be-

hind this affirmation and the implications of it, and the way he shows how the Christian faith sets us in a context in which we can deal ethically with "life." The problem with all rational ethical systems is that they assume an intimate and self-validating connection between the human reason and the idea of the Good which is not able to avoid abstraction from the complexity of the actual situation, nor deal with the disparity between the ethical demand and the ethical act. In the theological perspective which he develops, we are freed from further attempts to develop an ethic of principle and precept; the demand for consistency is broken by trust in a God who holds human relations together in the midst of our inconsistencies; and we are able to see that the exception, in certain instances, is not the proof of the rule but its suspension, as it exposes the breakdown of former norms and becomes the means by which we are carried to a new level in the struggle for humanization.

(3) In his insistence that the foundation of all Protestant ethical reflection is the redemptive activity of God in the life, death and resurrection of Jesus Christ, Lehmann affirms something which was clearly stated by the Reformers and has been stressed by several modern theologians. In this book, however, he indicates some of the inescapable consequences of this position. The categories which he uses—the politics of God, theology of messianism, and so forth—are moving out of the realm of the abstract and metaphysical toward the concretely historical. Here the action of God is shown to be the environment of decision-making. His forgiveness sets us free to obey; his work of humanization toward which all our actions are moving provides the behavioral link between freedom and respon-

sibility. If the Christian life, as response to God's action, is growth to maturity in interrelatedness, then the Christian *koinonia* as the concrete result of this action, is the starting point and context of Christian ethics. And while the link between believer and non-believer has usually been grounded in the nature of human reason, with its consequent limitation and problems, Lehmann has opened up a new possibility by moving from the first to the third article of the creed and seeing this link in the signs of redemption present in the world where the Holy Spirit is at work.

(4) In the face of the barren ethical situation in which so many Christians find themselves, Lehmann, as Bonhoeffer in his *Ethics*, calls us away from an ethic focussed on morality and precepts, to a concern for the shape of humanization and maturity. What I find exciting here is his spelling out the Christian account of humanization, which offers the context for radical freedom and thus for a much richer understanding of human fulfillment, because of the way in which the impossible tension between the ethical claim and the ethical act is broken, new possibilities of fulfillment appear precisely when all human possibilities are played out, and we are free to orient our lives by the "shape of things to come." Obviously, these dimensions of humanization will be apprehended by modern man only if they are worked out more concretely and if they take shape in the *koinonia*. But in a world in which we must blame the self-validation of Christianity—and not Professor Lehmann—for the invisibility of the *koinonia*, and in which poets and novelists seem to give more sensitive accounts of humanization than theologians, we should not demand too much of one who

has succeeded in turning our thoughts decisively in this direction.

(5) I am rather surprised that Dr. West makes no specific reference to the third part of this book. Lehmann contends that the problem of structure is met by a context of conscience in which man, in sensitivity to God's work of humanization and the concrete stuff of the situation, discovers what it means to act in free obedience. It therefore seems to me that Lehmann's whole system must be judged by his account of conscience, a task which still remains to be done. His description of the decline and fall of conscience is excellent, and his proposal for the renewal of conscience makes sense. I have the suspicion that we must move along the lines here suggested if we hope to help young people today to overcome their empty revolt against rules and precepts and develop a new ethical sensitivity.

All this leads me to the conclusion that the question we must ask about the significance of this book is not whether its author has been sufficiently concrete in his re-definition of structure, but rather whether or not he has raised issues which we cannot ignore in our own work on the problem of order and structure in

Christian ethics. What Lehmann seems to be saying is that we will be on the right road only if we go through the painful process of re-defining the nature and role of law; only as we see proximate goals as functional signs of the ultimate *telos* of history and society, the significance of which cannot be derived from the rational correspondence between the partial and the ultimate, but must be defined with reference to the providential ordering of God as creator, governor and redeemer of the world; only as we have a definition of order which is faithful to this dynamic reality as the order which God is bringing to fulfillment as we move toward the future. In this perspective, what Lehmann has to say about telling the truth, about sex and about desegregation may not be so disappointing after all, for it points, even though not very clearly, to the development of a new structure of ethical thought and action which may lead to the transformation of the type of situation in which we find ourselves. Because of those elements, it is just possible that this book could serve as something of a turning point in Protestant ethical thought.

(M. Richard Shauill)

PRAYER

O Measureless Might! Ineffable Love!
While angels delight to hymn Thee above.
The humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise.

We bless Thee, gracious Father, for all that brings us to this hour: the kindly light of providence that wills our stops and starts; the expectations of our friends that keep us pressing on; the encouragement of those who hold us high in their affections; the power of Thy Holy Spirit at work to clarify our call and keep the vision bright; our mentors in the faith and the good example of the cloud of witnesses that compass us about. But most we thank Thee for Thyself—greater far than all Thy gifts—and for Jesus Christ Thy Son our Lord who came to bind us unto Thee and to each other.

Creator of all and lover of all Thou hast made, upon whose love the door is never shut, give us to see the order and dignity and celebration of this occasion against the backdrop of a world that has little to celebrate, where dignity is mocked by hunger and injustice, where men and women by the tens of thousands have fallen from life's established orders, with few to care or understand.

We commend to Thee the members of this class, in whose achievements we rejoice. Grant them, we pray Thee, the wisdom to discern Thy will and the courage to do it; the patience to study Thy word, the forthrightness to declare it, and the inner stamina to live it; the humility to engage in the unspectacular and the enterprise to dare the impossible. Guard them against the temptation to offer easy answers to hard questions. Protect them against those who would buy them off and take them captive. Give them a continuing and growing confidence in the power of the gospel to meet man's deepest need. Bless them with the mind and discipline of the professional and the warmth and genuineness of the amateur. Keep them, their journey through, in living and life-giving dialogue with Thee and with the world to which they witness in Thy name.

Prosper, O God, this institution which has meant so much to so many across the years. Guide her officers and faculty and students into fresh and vigorous definitions of what it means to serve Thee in such a time as this. Comfort those who in the academic year just past were called upon to part with one whom they have loved long since and lost awhile.

Quicken our sense of justice, until we be altogether human by becoming altogether Thine. Give us to know the weapons of our warfare which are not carnal but spiritual to the pulling down of strongholds. And keep our feet in the ways of righteousness and peace this day and every day until that day; through Jesus Christ our Lord, whose is the kingdom, and the power, and the glory, forever. Amen.

(Prayer given at the 152nd Commencement, June 9, 1964, by the Reverend Ernest T. Campbell, D.D., Minister, First Presbyterian Church, Ann Arbor, Michigan.)

MEMORIAL MINUTE
TO THE LATE
HOWARD TILLMAN KUIST

We, the members of the Faculty of Princeton Theological Seminary, desire to record our deep sense of loss at the passing of our esteemed colleague, Dr. Howard Tillman Kuist.

Dr. Kuist was born at Highland Park, Illinois, July 30, 1895. He attended Westmar College, Le Mars, Iowa, where he received the A.B. degree in 1917. In 1956, in recognition of his reputation and contributions as a Biblical teacher, his alma mater bestowed upon him the degree of Litt.D. (*honoris causa*). At an early age he dedicated himself to the service of the Church, and in 1918 he was ordained to the ministry in the United Evangelical Church, which he served the following year as assistant to the Secretary of Foreign Missions. He studied at Biblical Seminary in New York, where upon the completion of his theological course he was appointed Instructor in Greek. In connection with that position he pursued graduate work at New York University, from which he received the M.A. in 1922 and the Ph.D. in 1924.

From the very beginning Biblical Seminary recognized his ability both as a scholar and as a teacher, and from 1924 to 1938 he was professor of New Testament Language and Literature in that Seminary. His connection with Biblical Seminary left upon him in his formative years a permanent influence in pedagogical method, and he inspired in his students a genuine love for the Bible and a living Christian faith. In the academic year 1929-1930 he received a sabbatical, which was profitably spent in graduate studies at the University of Berlin and Mansfield College, Oxford.

In the early part of his career, however, his teaching was not confined to Biblical Seminary. He was in demand as a lecturer at various conferences and served as visiting professor in Princeton Theological Seminary (1932), Winona Lake School of Theology (1935, 1936) and Gettysburg Lutheran Theological Seminary (1938).

In the steady progress of his academic career wider vistas opened up, and in 1938 he was called to teach English Bible at the Union Theological Seminary, Richmond, Va., where he eventually occupied the Walter H. Robertson chair of New Testament from 1940 to 1943. During this period he became a member of the Presbyterian Church in the U.S., whose pastors still hold him in affectionate regard. This second phase of his service to Biblical Studies, however, was brief, for in 1943 he accepted a call to come to Princeton Theological Seminary as the incumbent of the Charles T. Haley chair of Biblical Theology for the teaching of English Bible.

In his third and final phase of his career, while a member of the United Presbyterian Church in the U.S.A., all his previous experience and studies came to a climax. Although he left Union Seminary to come to Princeton, he continued to

be highly esteemed by his Southern colleagues. In 1946 he was the Sprunt lecturer at Union Seminary, and he also was a member of the Editorial Council of *Interpretation*, which is published at Richmond, Va. Although he was called to teach English Bible at Princeton, his duties led him beyond that field; he offered various courses in Greek New Testament Exegesis and prepared for the Th.D. in Biblical Literature a number of disciples who will perpetuate his dynamic methods of teaching the Bible. At Princeton Theological Seminary he also served his turn as chairman of the Department of Biblical Studies.

While at Princeton he developed a new interest in Biblical Archaeology, which he used effectively in presenting various books of the Bible to both laymen and pastors. As a boy he had become a skilled photographer, and this stood him in good stead on his trips to the Near East, from which he returned with a rich collection of pictures of scenes from Bible lands. During a sabbatical he was a visiting lecturer at the American School of Oriental Research in Jerusalem, and in 1954 he conducted a teaching mission in India under the auspices of the National Christian Council of India. He was a member of the Society of Biblical Literature and Exegesis and the Archaeological Institute of America.

In addition to his contributions to such learned journals as *Theology Today* and *Interpretation* he had a part in the editorial work of The Westminster Study Bible. Among his books may be mentioned *The Pedagogy of St. Paul*, *Exegetical Footnotes to the Epistle to the Hebrews*, *How to Enjoy the Bible*, *The Training of Men in the Christian Tradition*, *How to Enjoy Nehemiah*, *These Words upon Thy Heart*, and the volume on *Jeremiah* in the Layman's Bible Commentary Series.

The influence of Howard Kuist, however, cannot be evaluated by a mere citation of his academic achievements and scholarly publications. In the end his greatest contribution to our Seminary community was made by his personal life. He taught with contagious enthusiasm, and no matter how well he knew a particular book of the Bible, he always made serious preparation before approaching a class. He was devoted to the life and welfare of our Seminary, loyal to his colleagues, a devoted friend, a kind neighbor, an amiable companion, a help in time of need, a pastoral counselor to students, a scholar in his own right and a Christian gentleman.

The departure of Howard Kuist has left a gap in our ranks. To his widow and family his colleagues offer the consolation of a life lived in the presence and service of our Lord. *Haec olim meminisse iuvabit.*

Henry S. Gehman
Norman V. Hope
Committee for the Faculty

BOOK REVIEWS

History

The Heidelberg Catechism for Today, by Karl Barth. John Knox Press, Richmond, 1964. Pp. 141. \$2.00.

Last year the four-hundredth anniversary of the publication of the Heidelberg Catechism was widely celebrated, a new English translation was produced, and numerous articles and addresses dealt with the relevance of this Reformation document to the Church today. Now Professor Shirley C. Guthrie, Jr., of Columbia Theological Seminary, has turned into English Barth's two short studies on the Catechism. The first, *Christian Doctrine According to the Heidelberg Catechism*, is a series of lectures given at the University of Bonn in 1947, while the other, *Introduction to the Heidelberg Catechism*, is a lecture given to Swiss teachers of religion in 1938.

Although the material is not new, Barth's approach is characteristically fresh. He honors the Catechism on the same basis that one honors his father and mother, but he makes clear that catechisms and confessions point to Holy Scriptures and must be measured by them. The first study contains a compact account of the document's origin in the Palatinate, of its ecumenical and evangelical character, and then goes on to discuss the catechism question by question. The second study is much shorter but admirably complements the other. It begins by showing how the catechism was intended to be used in four ways, as an instrument for teaching, as a standard for doctrine for the teachers and preachers of the Palatinate, as readings to be used in cycles in public worship every year, and as themes for fifty-two sermons to be preached every Sunday afternoon during the year. In many branches of the Magyar Reformed Church the Catechism continues to be used for Sunday afternoon instruction, and it has been this teaching that has held their youth for the Christian faith in the midst of a closed secular culture.

In any study of the Heidelberg Catechism the first question, "What is your only com-

fort, in life and in death?" will be focal. Thus Barth expounds the Catechism in three parts: who is the Comforter, who is the man who is comforted, and how is this comfort given and in what does it consist?

The Heidelberg Catechism is not well known to English-speaking Presbyterians, and this is to our impoverishment. However, a fresh translation of its text and Barth's clear and helpful guide to its meaning should inspire many ministers to turn to it for group study and for preaching.

JAMES I. McCORD

American Christianity (Vol. II: 1820-1960), by H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. Charles Scribner's Sons, New York, 1963. Pp. 634. \$10.00.

With this second volume Professors Smith, Handy, and Loetscher have concluded their interpretation and documentation of the history of American Christianity. The somewhat shorter period dealt with in this volume—140 years as against 213 in Volume I—has enabled the authors to give needed emphasis to this more complicated and difficult story. Since no effort along these lines has been made since Peter Mode's *Source Book and Bibliographical Guide for American Church History* (and that without the interpretive framework), these volumes represent an achievement of the first importance in American church history.

Although the approach has been selective and topical, no question may be raised about the high competence with which the included material has been handled. For this volume, as for the first, the authors have adopted a three-period division: (1) "Reform and Reaction" describes religious movements from 1820 to the end of the Civil War, with chapters on revivalism and benevolence, resurgent churchly traditions, Transcendentalism, and the slavery controversy. (2) "Conflicting Responses to New Forces" covers the longest span, the sixty-five years between 1865 and 1930. Here three chapters deal with variant

theological responses to the challenges of a changing intellectual climate—religious radicalisms from Mary Baker Eddy to Henry Nelson Wieman, "the Christocentric liberal tradition," and reaffirmed orthodoxies, Catholic and Protestant. A fourth chapter discusses the quickening social conscience of American churchmen. (3) The last thirty years are reserved for a final section of three chapters: one each on "the post-liberal theological mind," social Christianity, and the ecumenical movement. Since the time periods of the three sections vary greatly while the pages devoted to each are approximately the same, this recent period has been dealt with most generously.

This is not an ordinary documentary collection, but "an historical interpretation with representative documents." About one-third of the space is devoted to these interpretive essays, and they are excellent. As models of economy, clarity, and perception, they would be difficult to improve upon. In this responsibility, authorship has been divided about equally among the three editors, but unity of style and treatment has been maintained. The documents themselves are fewer than in Volume I, eighty-eight here as compared with ninety-nine in the first volume, but the selections are longer. Again there is abundance of helpful annotation for the reader and a very full and up-to-date bibliography, including periodical and thesis literature. Handsome illustrations add to the attractiveness of the presentation. Thus the volume is both an impressive analytical summary of modern American religion and a highly polished document collection.

How balanced is the collection? On the whole, it is excellent. It displays an impressive grasp of the literature of American Christianity, even in areas little explored. Any temptation to dwell on New England contributions and the "English" denominations has been resisted, and Catholics, Lutherans, indigenous American movements, and modern sectarians are all appropriately represented. Eastern Orthodoxy wins a single appearance in connection with the contemporary ecumenical movement. Some of the selections are "standard," as Emerson's Divinity School Address and Garrison's 1833 declaration on slavery; others are less well-known. Choice of more recent documents

especially displays balanced and careful judgment. Here we have not only good selections from the principal theological spokesmen, but also such confrontation of contemporary problems as are evinced in a Presbyterian General Council declaration in the McCarthy era and Martin Luther King's essay on "How My Mind Has Changed" from *The Christian Century*.

Naturally, there are omissions. For, in contrast to the first volume, many of these selections tend to be typical rather than fundamental. Thus we have T. M. Post's plea for Western colleges, but not Lyman Beecher's more famous appeals or Bushnell's *Barbarism the First Danger*. We have Briggs' Robinson Chair Address, but nothing from the David Swing, Heber Newton, H. P. Smith, or A. C. McGiffert cases. We have Bushnell on "The Vicarious Sacrifice," but miss other possibilities, especially from *God in Christ*. We have the temperance movement of the 1830's but not the more effective movement of the end of the century. Several celebrated leaders are passed over altogether. The greatest preachers of the second half of the century, Phillips Brooks and Henry Ward Beecher, are not listed in the index.

In a few cases judgment may have faltered. Joseph Smith's narrative of his discovery of the golden plates is entertaining but not very enlightening with respect to Mormon faith and practice. Among Catholic contributions excessive attention may have been given to Roman curial documents. As authentic expressions of American Catholic thought, they seem doubtful inclusions. And some of them are not completely relevant. *Pascendi* is reproduced, though modernism was not a basic problem in American Catholicism, and Leo XIII's letter to Gibbons on Americanism (here imprecisely termed an encyclical) was a greater issue in French Catholicism. By contrast, some important matters such as national conflicts (represented by Cahenslyism), the several school controversies, aggressive Americanization of Gibbons and Ireland, and the A.P.A. problem seem slighted. Occasionally, only one side to a controversy has been documented. There is nothing from Ware or Norton in the treatment of Transcendentalism, and articulate conservatives such as Mark Hopkins, Bishop

Lawrence, and H. W. Beecher are unrepresented in the post-Civil War social ethic.

Of course, in a documentary collection on this scale, editors must be selective. Further, documents have been chosen to illustrate the interpretive narrative. Yet this aim and the topical approach have made it necessary to pass somewhat briefly over some aspects of American Christian literature. Darwinism, for instance, produced an immense controversial literature but is represented largely in echoes in theological essays. The post-Civil War social response in Reconstruction, Salvation Army, Y.M.C.A., institutional churches, settlement houses, Chautauqua, and so forth, does not receive the attention of the pre-Civil War reform movements. We have the ecumenical movement, but little on the relation of American Christianity to the world in the missionary impulse, the peace movement, or the Protestant imperialism voiced by Josiah Strong. For the later periods, the editors' stress falls increasingly on Christian thought, especially as expressed by theologians and denominational leaders. Accordingly, popular Christianity recedes, and valuable clues provided by influential Protestant platform and press (Conwell, Sheldon, Beecher, Talmadge, Abbott, etc.) have been passed by. So also have been documents emanating from non-ecclesiastical sources. Yet this was not the case in the first volume. If there we were given Harvard statutes, Franklin's creed, and church-state legislation, would something like Horace Mann's Twelfth Report on Christianity and education (1848), Lincoln's public utterances on religion, and the post-World War II Supreme Court decisions on church and state have been inappropriate here? The documents of Volume I sometimes seemed to seek a compromise between representative selections and the fundamental papers of a conventional source book. The second volume has been shaped more deliberately as readings in modern American Christian thought.

One last comment: Despite the value and importance of the interpretation, this book will be used by many readers as a source collection. Yet the contents provide little help in identifying the documents contained. We are given such titles as "Natural Depravity and Free Will," "A Fateful New Trend," "The Divine Fatherhood." (In the

first volume titles were more generally identifiable.) No authors or dates are given as clues, and annotation of the contents by hand is necessary to make the volume really useful.

Yet it would be ungracious to dwell on any disappointments or perplexities. The work has been so much needed and its general excellence is so impressive that gratitude must dominate any review. Scholars and university and seminary students will all find these volumes indispensable aids to their studies.

J. F. MACLEAR

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The Prospects of Christianity Throughout the World, ed. by M. Searle Bates and Wilhelm Pauck, Charles Scribner's Sons, New York, 1964. Pp. 286. \$4.95.

This volume was compiled on the occasion of the recent retirement of Henry Pitney Van Dusen, after almost two decades as President of Union Theological Seminary, New York, and dedicated to him as a kind of *Festschrift*. Practically all its contributors have had some connection—as professors, guest lecturers, visiting lecturers or alumni—with Union Seminary.

The book consists of a series of articles appraising the present position and future prospects of Christianity throughout the world. None of the essays is long enough to constitute what could be described as a study in depth of the area with which it deals; and Protestantism is given more extensive coverage than either Roman Catholicism or Eastern Orthodoxy. But virtually every part of the globe is covered, at least by title; and in spite of their brevity these essays are perceptive and informative.

From the assessments presented in this book certain conclusions may be drawn: (i) Christianity differs widely in various parts of the world in respect to its numerical and financial strength, and also in its relation to the political governments with which it has to deal. On the North American continent for example, Christians constitute a numerical majority of the population and the

churches have large financial resources. But in Japan Christians do not number more than one per cent of the total population and are relatively poor in this world's goods. Such countries as England, Scotland, and the Scandinavian states have established churches, enjoying more or less friendly relations with their respective secular governments. But in the USSR and mainland China the political governments have embraced an actively non-Christian ideology, so that the churches have had to fight for their very existence.

(ii) Whatever their numerical and financial strength, Christian churches everywhere face acute problems. In communist-dominated countries the churches encounter governmental opposition. In other countries, in Asia and Africa, they have to face the competition of resurgent ethnic religions like Islam, Buddhism, and Hinduism. In Western Europe and North America Christianity has to compete against secularism, which Bishop James A. Pike describes as "This Ageism", "This is all there is ism", "There ain't any more ism".

(iii) The future Christianity, under God, depends in large measure upon the likelihood of the church's inner renewal and reform, its realization of its true nature as the body of Christ, its ability to close its ranks and unite its forces for common action, its power to mobilize its lay members for witness and service, and its capacity to apply its Gospel to the social and economic problems which confront it.

This is a realistic and sobering volume, well worthy of pondering by all who are concerned for the future welfare of the Christian movement in the world.

NORMAN V. HOPE

Reformation Europe: 1517-1559 by G. R. Elton. World Publishing Company, Cleveland and New York, 1964. Pp. 349. \$2.95.

This book by Dr. G. R. Elton—editor of the volume on the Reformation in the New Cambridge Modern History—in dealing with the first half of the sixteenth century in Europe, singles out the Protestant Reformation as the determining event of that tangled and complicated period. Dr. Elton begins

with Martin Luther, and then introduces the various other Protestant movements as they emerged—Zwinglianism, the radical movement associated with the Anabaptists, and Calvinism. And of course he presents the counter-Reformation as the Roman Catholic response to the challenge of Protestantism.

These developments in the field of religion are expounded by Dr. Elton in relation to the changing political situation in Europe; for during this period politics and religion were closely intertwined, each reacting upon and influencing the other. Dr. Elton presents the political situation in relation to Charles V, Holy Roman Emperor from 1519 to 1556, the key figure in the Europe of his day. He points out that the Emperor Charles, a staunch Roman Catholic, deeply desired a voluntarily negotiated religious reunification; but failing this, he was prepared to coerce Protestants into conformity with Roman Catholicism. Charles was, however, prevented from doing this by such extraneous factors as his wars with Francis I, the French king, and the aggression of the infidel Turks in Eastern Europe; and when at last Charles was in a position to enforce his will on his Protestant subjects, the fruits of victory were snatched from him by Maurice of Saxony.

This book has the great merits (a) of interpreting Protestantism as basically a religious movement, which it was, and (b) of presenting the fast-moving events of that first half of the sixteenth century in Europe, in clear and intelligible fashion. It deserves a wide reading by all who would understand the important period with which it deals.

NORMAN V. HOPE

The Anabaptist Story, by William R. Estep. Broadman Press, Nashville, Tenn., 1963. Pp. 238. \$4.50.

This volume by Dr. William R. Estep, Professor of Church History at Southwestern Baptist Seminary, does three things. First, it outlines the story of the rise and spread of the Anabaptist movement in sixteenth century Europe, from its beginnings in Zwingli's Zurich under leaders like Conrad Grebel, Felix Manz, and George Blaurock, to the formation of the Mennonites in the Netherlands under Menno Simons.

Second, it describes the distinctive tenets of the Anabaptists, principally their conception of the "gathered Church," their doctrine of baptism as an ordinance to be reserved exclusively for committed Christians, and their belief in the separation of Church and State. Third, this book traces the later influence of the Anabaptist movement abroad, particularly in relation to the Baptist churches which emerged in England during the early seventeenth century, and the Quaker movement which arose under George Fox somewhat later.

During the past generation or so much careful and fruitful research has been conducted into the origins, nature, and history of the so-called "Radical Reformation" in sixteenth century Europe, of which the Anabaptist movement was one of the most significant expressions. Learned volumes have been published in this field by such scholars as Harold S. Bender, Franklin H. Littell, and George H. Williams. But there is a place for such books as this of Dr. Estep, which summarizes the findings of recent investigation clearly, concisely and readably.

NORMAN V. HOPE

Collected Papers on Church History. Series III. Christian Unity and Religion in New England, by Roland H. Bainton. Beacon Press, Boston, 1964. Pp. 294. \$6.00.

The third and final volume of Professor Bainton's miscellaneous essays is largely devoted to the modern period, as was the first to early and medieval Christianity, and the second to the Reformation. Not that one has here any effort at comprehensive interpretation of the whole period, as we do with the earlier volumes; these essays pursue one or another of three or four special themes.

One group exhibits the concerns which informed Dr. Bainton's well-known seminar on the history of Christian social teachings. There is a critique of *The Social Teaching of the Christian Churches*, "Ernst Troeltsch—Thirty Years Later," which provides a summary with running comment on specific points. Although Bainton adopts and uses extensively the church-sect typology, and

offers here, indeed, an essay on "The Sectarian Theory of the Church," his own method is more concrete and less philosophical than that of Troeltsch. Two essays show how he likes to trace a specific ethical issue—alcohol, e.g., or war, down the centuries, usually supplying a helpful typology of views. Elsewhere he has done the same for sexual relations. His interest is more than merely academic; he declares frankly for the unpopular stands of a pacifist and a teetotaler, and in general associates himself with the stricter ethic of a sectarian conception of Christianity.

Another group of essays deals with ecumenical matters, here also from a "left-wing" perspective. Bainton is at once a Congregationalist and a Quaker, and in two of his essays he reviews these traditions in the ecumenical perspective. There are also two essays on Alexander Campbell, one of which is a critique of the Campbellite approach to the problem of denominationalism. Two extended reviews provide wider perspectives on the ecumenical movement, the one on the Rouse-Neill *History of the Ecumenical Movement*, the other on Jordan's study of the Leibnitz-Bossuet correspondence over Protestant-Roman Catholic reunion. Bainton is not one of those who take mere institutional unity as the one over-riding consideration. "All separation is not scandal and sin . . . Moreover, a division may be unifying, because, although it rends the structure, it may revivify the spirit."

Two essays explore the meaning of the American constitution, especially in relation to church and state, "The Appeal to Reason and the American Constitution," and "The Making of a Pluralistic Society: A Protestant View."

There are essays on the founding of Massachusetts Bay, Connecticut colony and New Haven, the last illustrated in characteristic style. Most touching and humorous of all, respectively, are the two last, on "The Office of the Minister's Wife in New England" and "Yale and German Theology in the Nineteenth Century." Everywhere is the unmistakable signature of Bainton's pungent style, homely and pointed as his beloved woodcuts, and his warm humanity. A bibliography of his publications is appended.

J. H. NICHOLS

Observer in Rome: A Protestant Report on the Vatican Council, by Robert McAfee Brown. Doubleday and Company, Inc., Garden City, New York, 1964. Pp. 271. \$4.95.

Observer in Rome is the trimmed and edited journal of the 1963 Vatican sessions, largely summaries of the daily quota of speeches, with various reflections and what must be the most extended anthology of Council wise-cracks.

As against the 1962 sessions, the very existence of this book is evidence of the salutary relaxation of secrecy regulations. The more active role of observers is suggested by such a question of a Catholic bishop as "Is there anything you observers want said on the Council floor about *De Oecumenismo?*" and by such reports on Professor Brown's part as "I spent over two hours in Bar-jonah, quite frankly lobbying against the Communications schema." The observers, or at least Dr. Brown, evidently considered themselves less as representatives of confessional traditions than as interested individuals. For example, Dr. Brown felt free to join habitually in numerous responses in the Mass in order to learn more about Catholic spirituality, and to attend the commemoration of the Council of Trent. He had gone to Rome "filled with buoyant optimism" and confident that the Council "could go only one way—forward." He was initially impressed with the elaborate ceremonial, "new, colorful and mysteriously interesting." Now he is persuaded that "this renewal is going to take longer, and be harder to achieve, and be less sweeping, than I had originally hoped." And he suggests that the crucial decisions of the Council were probably to be made in the summer between the second and third sessions, especially in the determination of the relative authority of the officers of the Theological Commission and of the eighty per cent majority of the Fathers on "collegiality."

J. H. NICHOLS

Christianity in World History: The Meeting of the Faiths of East and West, by Arend Th. van Leeuwen. (Foreword by Hendrik Kraemer. Trans. by H. H. Hoskins) Edinburgh

House Press, London, 1964. Pp. 487. 50s.

This is a monumental book. In his foreword Dr. Hendrik Kraemer calls it an "event." In scope and conception it belongs with Arnold Toynbee's *Study of History*, F.S.C. Northrup's *The Meeting of East and West*, and more recently William McNeill's *The Rise of the West*. Although it is less extensive than these, it attempts the same order of historical and cultural understanding, combined with a specific Biblical-theological focus which gives meaning to the whole.

Van Leeuwen's basic thesis is simply stated. The base line of history is the ontocratic pattern of culture. A totality of heaven and earth, of nature and human civilization, is expressed in myths, in art, in the structure of divine kingship, and in religious ceremonies and beliefs. This pattern is a-historical, though it may venerate ancestors as part of a total harmony. It is anti-individual, explaining all of life in terms of its relation to cosmic patterns which are reflected in human relations. At the same time it deifies the structures of human society both as adjustment to and control over the patterns of nature and the universe. Finally evil is understood as part of the dualism of the cosmos reflected symbolically in all things.

Into this culture, well nigh universal in its different forms, has come one history, that of the western world. This history has a potential beginning in Greece and in Rome. But its reality is rooted in the events of God's dealing with the Hebrew people up to and including the coming of Jesus Christ and his commission to his church to preach the Gospel to the ends of the earth. Here and here alone, mythology is replaced by historical direction. This is the meaning of the creation story in Genesis, of the Garden of Eden and the first sin of man, of the flood and the tower of Babel. The Old Testament represents a continual struggle between God's calling to Israel, and Israel's own effort to become like the other nations—an ontocratic religious and cosmic unity within herself. This struggle centers on the king, the temple, and the law (*torah*). In the New Testament this calling is extended to all the nations. All are called to surrender the cosmic ontocratic religious understanding of themselves, and to take part in the historical pilgrimage toward the common-

wealth of the heavenly city whose law is freedom through love and mutual service, and whose reality is the relation God has established with man in Jesus Christ. History becomes then the spreading of this Gospel to the ends of the earth, with the secularizing and humanizing of politics and the whole common life toward this end.

Out of the response to this calling arises Christianity. But Christianity is not the new community in itself. It is a kind of half-way house, a reality of the flesh not of the Spirit. Down through the history of the western world Christianity has at one and the same time borne the mystery of the work of Christ in the world, and enclosed it in a system which moves back toward the ontocratic pattern. This is the paradox of the Constantinian era of Christendom. On the one hand it has been revolutionary. It has embodied that continual dissatisfaction with existing structures, that secularizing dynamic which has driven the world forward in the quest for deeper and more creative responses to the purpose of God. On the other hand it has thrown up Christian structures of society which have made claims to sacredness in themselves, and each has produced a reaction which is "post-Christian", showing a special immunity to the Gospel while embodying some of its features. Such a reaction has been Islam to the Syrian Christianity of the Near East. Such has been Communism in modern times. Such is the general dynamic of the technocratic society of today, which has finally, once for all, broken the ancient hold of ontocracy.

We live therefore in an age of universal history which in its very secularization is a product of the interaction of the Christian Gospel with western history. All the eastern attempts to reconstitute a special religious culture over against this fail, as van Leeuwen demonstrates one by one. But so do the missionary efforts to propagate Christianity as one form of religion, linked with an obsolescent culture. In this situation Christians are called to think and act theologically with relation to all of this history, discerning and bearing witness to the purpose of God for it. This means they must take the risk of Christian philosophizing which may be partial or distorted, and of Christian participation in building new human societies, though they may be sinful like the others. But they will treat them not as ends in themselves but as

signs of the *shalom*, the fullness of life, which God promises, just as they will understand God's judgments on them as evidence of their secular, historical character.

This is a book which can be read from several points of view. It is a work of cultural history, in which it proposes a bold thesis about the interaction of Christianity with other sources of cultural and political self-understanding among nations. It is a work in the history of religions to which field it poses a basic question about the effect of secularization on its definition of "religion." Its core is two chapters which contain a compelling and carefully documented restatement of Biblical theology in the Old and New Testaments. Finally, in and through all of this it is a work in missionary theology, concerned to discover the form of God's historical and saving action in a secularized age.

Can such an enterprise succeed? Specialists in every field van Leeuwen has touched will doubtless criticize his conclusions there. As an Islamicist of many years training and experience—Leiden, Cairo's El Azhar University, and missionary service in Indonesia—the author documents his case best with relation to the history and condition of the Muslim world. When he deals with Hinduism and with Chinese culture he is more general, and simplifies a bit too much perhaps in including both in the same culture type. When he traces western history from its early Greek beginnings through the Communist and technocratic revolutions, the reader sometimes feels that the theoretical framework of his argument is not strong enough to organize all his material. This becomes more serious in analyzing present events when some of his comments can be taken as a Christian justification of the material and technical power of the west, which is certainly not his intention. He might have been wise to have attempted less ambitious an historical survey and to have refined his analysis more at critical points.

But these are secondary faults. Fundamental is that a fairly young Christian historian of culture has dared to grasp the world of human events entire and to discover there a meaning which challenges the Church and the world alike to action in the light of their future. This is the style of faith and thought which the Church needs.

The Art of Persuasion in Greece, by G. Kennedy. Princeton University Press, Princeton, N.J., 1963. Pp. xi + 350. \$7.50.

This book deals with the art of rhetoric in the classical period of Greek history till about 100 B.C. In his opening chapter the author points out the great importance which was attached in Greek culture to this art, the enormous role it played in education. He rightly stresses the fact that "all (Greek) literature was written to be heard, and he speaks of the "oral nature of society" (p. 4). After a discussion of "the techniques of persuasion in Greek literature before 400 B.C." (ch. ii), he deals with the theories of the 4th century developed by the Sophists, Socrates, Plato and Aristotle (ch. iii). A special share is given to the Attic orators, a.o. to the famous Demosthenes (ch. iv), while the final part treats the Hellenistic period (ch. v) which was not so creative in itself, but was influential, because it transmitted and refined the older practices to posterity, especially to the orators and schools in the imperial Roman times.

For the theologian this work is important for various reasons. In a general way he may be interested in classical culture and discover here a side of say the great Greek philosophers and their opponents that is often overlooked. But there are other, more specific reasons which may lead him to a study of this particular subject. One may think of Paul's words (I Cor. 2:4) "and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power"; here the apostle clearly reacts against this strong tendency of his contemporaries. In Dr. Kennedy's work one learns to see what Paul's audiences were accustomed to, what they expected; it gives an insight in the background against which the apostle was speaking and leads to a comparison between the ways in which Paul presented his message and the standards that were current in histories. A second reason lies in the fact that it has become increasingly clear how deeply the church writers since the middle of the 2nd century were using their training in rhetorics. A proper evaluation of these early theologians is impossible without taking this element

of their personality into account. Of course they were formed in later schools, but these were built upon the foundations set forth in this book. Thirdly the "minister of the Word" as a preacher and teacher and speaker cannot neglect the lessons of the past, if his ministry will be efficient and not just talk. Our theories of homiletics and speech stand in an age-long tradition which started out with these men who are so vividly described here. Dr. Kennedy has done an excellent work in expounding the origins and developments of this art in ancient Greece by clear expositions, a detailed study of the various forms and good illustrative material. It may be hoped that one day he will give us a continuation in a similar description of the development in ancient Rome.

W. C. VAN UNNIK

Biblical

I & II Kings: A Commentary (The Old Testament Library), by John Gray. The Westminster Press, Philadelphia, 1964. Pp. 744 + 3 maps. \$8.50.

Frequently ministers ask for a good recent commentary on a certain book of the Bible, especially when they are interested in Biblical Theology and exegesis. This commentary is scholarly, but at the same time it can be used with great profit by the pastor, whose primary interest is preaching from the word of God. The author is lecturer in Hebrew and Biblical Criticism at Aberdeen University and has contributed three articles to the new edition of Peake's *Commentary on the Bible* (1962). While he expresses his indebtedness to the older works on Kings, especially that of Professor James A. Montgomery in the I.C.C., recent developments in Biblical studies, however, justify the publication of this new commentary.

Dr. Gray maintains that Kings is a composite work, and he discusses the sources or official records used by the compiler in composing this historical Hebrew book. He says that Kings could well be called: "The Monarchy: its Rise, Decline, and Fall." This Hebrew book contains a philosophy of history, and the material is presented from a the-

ological point of view; in this is clearly reflected the view of the Deuteronomic school of thought. Accordingly the Jews were correct in placing Joshua, Judges, Samuel, and Kings in the group known as the Former Prophets. Gray accepts the critical point of view which considers the work of the Deuteronomists as a pre-exilic compilation with post-exilic redaction and extension. The last recorded event took place in 561 B.C., which can be considered the *terminus post quem* for the final redaction of Kings.

The Chronology of the Kings of Israel and Judah remains a difficult problem and cannot be absolutely settled. In 1962 in Peake's *Commentary* Gray followed in the main the chronology prepared by Dr. E. R. Thiele, but in this work he has made a number of modifications; e.g., he now assigns definite years to the reigns of the kings, and furthermore he places the death of King Josiah in 609 B.C. He maintains that the year 931 for the death of Solomon is accurate, and he accepts 597 as the date of the first capture of Jerusalem by the Chaldeans and 586 as the year in which the city was destroyed by Nebuchadnezzar. These are the dates which the reviewer had been using while he taught Old Testament History. Despite various uncertainties in the Hebrew chronology, the table on page 74 at least can be used as a working basis and be regarded as giving a fair approximation of the dates of the kings of Israel and Judah.

The discussion of Hebrew words, while brief, is good. In connection with *hesed* the writer points out that the word denotes God's initial grace in the covenant, but also his loyalty to the principles there revealed. To express the fullness of the conception he suggests a good rendering 'loyal love,' although he admits that it may be a somewhat clumsy translation. In his treatment of '*edut*' in connection with a coronation ritual and a covenant the basic sense of 'testimony' is retained. A good deal of lexical help can be found in a 5-page index of a select list of Hebrew words and phrases. In connection with the reference to 'groves' as the rendering of Asherim in A.V., that interpretation should have been traced back to the Septuagint. The explanation of Hebrew

wisdom is brief, but clear and well expressed.

This is an interesting commentary; it reads well, and by the use of proper headings throughout the work the subject matter is analyzed in an attractive manner. It is well printed, and it is a joy to use a book of such excellent typography. The Topographical and Subject indexes add to the usefulness of the volume.

HENRY S. GEHMAN

Scripture and the Christian Response, by Howard Tillman Kuist. Aletheia Series. John Knox Press, Richmond, Va., 1964. Pp. 189. \$1.95 (Paper).

Revelation and response, God's action and man's reaction, are the warp and woof of Scripture. Revelation has often been discussed, but response has been too often neglected. Howard T. Kuist, whose sudden and saddening death this spring brought to a close more than four decades of distinguished and enthusiastic teaching of the Bible in three theological seminaries, here cultivates and enjoins the Christian's response to the Scriptures as a principal means of Christian growth. This is the distinctive emphasis of *Scripture and the Christian Response*, a reprint of the author's widely read, *These Words Upon Thy Heart*, the James Sprunt lectures for 1946, given on the campus of Union Theological Seminary in Richmond. Former students who have used this volume in the parish and in the classroom will welcome this new publication.

In simplest terms, Dr. Kuist's hermeneutic is: "Let the Bible speak for itself." This is no facile answer to difficult problems of interpretation. Rather it is a summons to direct, sustained, intensive, personal study of the Scriptures themselves both in the vernacular and in the original languages. *Scripture and the Christian Response* is a creative guide to the inductive approach to the study of the Bible. This approach is contiguous with scientific methodology as well as with that employed in the study of the humanities. From the point of view of criticism in the arts, it may be termed the re-creative approach; or, in elementary language, it is

"adventuring in firsthand acquaintance" (chap. ii). Such study has pragmatic ends. It is a means to individual Christian growth. It results in responsible freedom in living (chap. v) and in decisive Christian action (chap. vi).

Although nearly a score of years has passed since these lectures were given, they are still timely for current discussions on the nature of theological education. This book stands as a corrective to unbalanced extremes in theological education today: a philosophical-theological approach which neglects the broad base of the humanities; a critical attitude which neglects enthusiastic appreciation for the Scriptures themselves; an arid scholarship of the mind which forgets the totality of human personality: heart, emotion, life, action.

One has only to scan the index to see that this work is deeply rooted in the best humanistic and theological traditions: from Agassiz to Aulén, from Cicero to Calvin, from Thoreau to William Temple. Here also Dr. Kuist warns against the "balcony view" of the observer who concentrates so much on the "external aspects of his Biblical subject" that his approach is "one of arid intellectualism" (p. 53). Rather let the student of Scripture be an active agent who "strains his ear to catch overtones to which he has previously paid little attention, trains his eye to detect the concealed wonders and choicest treasures of Scripture, determines to abandon some of his most cherished preconceptions and expose himself to hitherto unfaced truths . . ." (p. 55). Such a quest rightly maintained will lead to total response of life. The "Scripture which mirrors life also requires life as the only adequate response" (p. 140).

Let those committed to the theological enterprise ponder again: Is the impartation of graduate-level knowledge enough in the making of the man of God? Or should there be a legitimate concern for a student's total response to the God who revealed himself in mighty deeds and great words? Do we offer revelation without an equivalent call for response? If so, we have truncated the Scriptures, unbalanced theology, and stunted Christian growth. Let us give heed to this book so that the theological triennium will end in total commitment of life to Life and

so that thereafter through vigorous Christian leadership the life of God may be enthroned in the common life of the whole Church.

DONALD M. STINE

The Text of the New Testament: Its Transmission, Corruption and Restoration, by Bruce M. Metzger. Oxford University Press, New York, 1964. Pp. xii + 268. \$7.00.

Students needing initiation into New Testament textual study have had to depend on such manuals as those of Kiropp Lake, Gregory, Nestle, Souter, Vaganay and Kenyon. Most of them are to some degree outdated, the most recent being the brief ones by Vincent Taylor (1961) and Hirunuma (in Japanese, 1962). Dr. Metzger is to be congratulated on a book that is completely up-to-date, that covers all aspects of the field, and is beautifully printed and accurate. I have not noticed a single error or misprint. The bibliography—not only the list of manuals at the end—but the rich material in footnotes, often with critical comments, is absolutely indispensable for further work. The plates are varied and well chosen.

The author has done far more than to compile and digest the work of others. He is an able textual critic who has made significant contributions to the field, as will appear from the references made, quite properly, to his own publications.

Chapter I, on The Making of Ancient Books, brings together many materials quite difficult for the student to find by himself. There is even new information on the posture of the ancient scribe, though K. W. Clark's article in *The Biblical Archaeologist*, XXVI (1963), 63-72, may have been published too late to be included.

The second chapter deals with Important Witnesses to the Text of the New Testament. Here the Bodmer papyri are given adequate discussion, as well as a few other recent discoveries, such as Cod. 0220. Evidently Metzger considered Cod. 2427, the unique M.S. of Mark, too problematical to be included. Its authenticity has been questioned.

The second part of the book covers the history of the printed text, including Chap-

ter III on the so-called *Textus Receptus* and Chapter IV on the development from Griesbach to the present. The latter contains good criticisms of Westcott and Hort, von Soden and Legg.

The third part, comprising about half of the book, surveys the application of critical principles to the text of the New Testament. Much of Chapter VI, on Modern Methods, may be new to the average New Testament student trained in a theological school. Professor Metzger gives a rich discussion of methodological theory originating in the classical, Middle English, and other literary fields. There is a brief discussion of the use of computers (p. 169), and Metzger criticizes Colwell's method of determining text-types by multiple readings.

Chapter VII deals with the causes of error. The material is mostly not new, but is treated freshly and interestingly. The student will find particular help in Chapter VIII, on The Practice of New Testament Textual Criticism, where the so-called canons of criticism are stated and discussed. The author analyzes the text types and their principal witnesses, and also fully explores about fourteen pages where significant textual variants occur. The appendix gives a check-list of Greek papyri. It is truly a monumental work in small compass.

SHERMAN E. JOHNSON

The Church Divinity School of the Pacific
Berkeley, California

The Earliest Christian Confessions,
by Vernon H. Neufeld. E. J. Brill,
Leiden, 1963; W. B. Eerdmans, Grand
Rapids, Mich., 1964. (Volume V of
New Testament Tools and Studies,
edited by Bruce M. Metzger.) Pp. 166.
20fl. \$4.00.

The author of this work noticed that in the manifold studies of the early Christian creeds, and in form critical works in general (a thorough survey of both of which forms the first chapter), no primary investigation had been exclusively devoted to the primitive Christian *homologia* (confession). This deficiency became the stimulus first to a New Testament seminar paper, then to a doctoral

dissertation at Princeton Theological Seminary, and finally to this book, which is the substance of the dissertation in more readable form.

The problem confronted was to see whether a distinct form of pre-literary tradition could be isolated to which the term *homologia* could justly be attached, in distinction from other forms such as *kerygma*, catechism, *didache*, *paradosis*, and so forth. If this were possible, then what was the basic content of the *homologia*, and what was its function in the life of the early Church?

The first problem was attacked by a study of the Greek word *ὁμολογία*, along with its cognates and antonyms. Grammatical and syntactical considerations were added to this lexical study, such as the introduction of a confession by the use of *δι*, or the presence of "the double accusative, or the infinitive introducing a citation, or relative clauses and participial phrases introducing credal material" (p. 12). This was sharpened by a study of confessions of faith in the Judaism contemporary with the New Testament literature.

Armed with this background material, a thorough survey was made of the Pauline epistles, the Johannine writings, the Synoptic Gospels and Acts, the Pastorals, Hebrews, and First Peter, searching for the confessional material, its meaning in each group of writings, and its function in the life of the early Church.

The conclusions were as follows: *homologia* is a distinct form of pre-literary tradition; it refers to the content of the confession rather than to the act of confessing; the most primitive content is a reference to Jesus, and the ascribing to him of an important title, either Christ, Lord, or Son of God, which is "the basic core of the Christian faith" (p. 141); the confession "Jesus is the Christ" antedates the Pauline formula "Jesus is Lord"—a conclusion contrary to much current scholarship, which means that the basic core of the faith is traceable to the early conflict of the Church with the synagogue, and may even go back to the life of Jesus; the Pauline formula was more adapted to the Church's relationship to the Gentile world; as the *homologia* developed because of new circumstances, the central core of its reference to "the Jesus who lived in his-

tory and to the One who had gained new authority by his resurrection" remained constant; the *homologia* served several important functions in the early Church as a personal declaration of faith, as a norm in times of difficulty, as a standard for admitting new members in catechetical instruction and in baptism, and in the corporate act of worship through liturgy and in hymnody. As such, it became the basis from which the later historic creeds of the Church grew. The *homologia* was also used *kerygmatically* and apologetically in the Church's confrontation of the world. In times of persecution it became the open declaration of faith in Christ which often led to martyrdom.

This is a markedly thorough work, based on meticulous, and what seemed to this reviewer, sound scholarship. Summaries at the end of nearly every chapter aid in following the development of thought, and the final conclusion draws the whole together. The author remained objective throughout, which means that there were times when one could have wished that he had pressed the implications of the more objective approach, such as the fact that the Johannine writings move in a *milieu* which is basically Jewish (although Hellenistic elements are present), and that the reflections of relatively early materials run counter to some of the historic skepticism of much form criticism. But if he desired not to enter the controversial arena, he had a right to avoid it. One hopes that he might produce a sequel, dealing more specifically with the implications of the conclusions in this work. It is a solid contribution to New Testament study.

DONALD G. MILLER

Pittsburgh Theological Seminary
Pittsburgh, Pa.

A Historical Introduction to the New Testament, by Robert M. Grant. Harper & Row, New York, 1963. Pp. 447. \$5.00.

Now that theological seminaries are combining courses into "quickie" surveys of New Testament History (including the life of Jesus), New Testament Introduction, and, in some instances, New Testament Theology

as well, a new market has opened for the production of textbooks that are suitable for such skimming of the subject. Faced with this situation, and at the suggestion of religious book editors who had an eye for the new market, Professor Robert M. Grant of the University of Chicago has undertaken to provide a survey of the areas mentioned above, concentrating on New Testament Introduction and History and giving some attention to New Testament Theology. For good measure he includes ten pages on the materials and methods of textual criticism as well.

Let it be said at the outset that, considering the scope of the whole, the author has done a good job. As would be expected from Grant's previous interests, the chapters on the literary and historical aspects of the subject are noticeably superior to his discussion of the theological understanding of the material. He writes with a certain verve and piquancy, and studiously avoids stuffy and conventional phraseology.

The attentive reader will be introduced to a wide variety of problems, and on most will be given a representative summary of the chief solutions that have been proposed. One of the most refreshing features of the book is Grant's forthright statement of his own presuppositions and views, and his refusal to stand in awe of any so-called "big-name" scholars when their opinions do not make sense or have been dictated more by philosophical than historical considerations.

As an enjoyable survey almost in capsule form, this book will provide a basic orientation to the field. For graduate professional study of the New Testament, however, Grant's volume will need to be supplemented by additional reading in each of the major areas on which the author touches. It is here that one of the most serious deficiencies of the book appears: Grant provides next to no bibliographical information. Though sometimes extensive bibliographical footnotes may seem to be a cumbersome appendage, the student who wishes to probe deeper into New Testament problems in which he may have a special interest will be frustrated more than once by the absence of even a minimum amount of such help in Grant's introduction.

BRUCE M. METZGER

A Patristic Greek Lexicon, ed. by G. W. H. Lampe. Fascicles 2 and 3. The Clarendon Press, Oxford, 1962 and 1964. Pp. 289-576, and 577-864. \$13.45 for each fascicle.

After more than half a century of the most painstaking labors, undertaken by more than one hundred collaborators under the supervision first of Dr. Darwell Stone, followed by Dr. F. L. Cross, and later by Dr. Lampe, a long awaited tool for patristic research is now coming from the press.

It is not necessary to repeat here what was said in the extensive review of the first fascicle (*PRINCETON SEMINARY BULLETIN*, vol. LVI, no. 2, pp. 66-68) concerning the inadequacies of previous lexica in the patristic field, nor the dangers of unevenness of treatment when a project is based on the work of so many collaborators who read patristic texts and prepared slips of quotations. It is sufficient to say that probably there is no other way of assembling so vast a quantity of materials (unless computers could be taught to do the job!) and that these two fascicles (like the first fascicle) are so very much better than anything else of the kind that every user must feel deeply grateful to the anonymous collaborators and their supervisors, all of whom have labored that others may enter into their labors. To complain about minor inconsistencies in the citation of context lines illustrative of the several words would be like complaining about occasional grains of sand in the marble of the Parthenon.

The third fascicle goes as far as *μετεωρίζω*, and it is expected that two more fascicles will complete the lexicon.

BRUCE M. METZGER

The Interpretation of the New Testament 1861-1961, by Stephen Neill. Oxford University Press, London, 1964. Pp. 360. \$7.00.

A title like this seldom presages an original or profound book. While Neill's survey of a century of critical New Testament research does not constitute an exception to this rule, it is both informative and very readable. Intended particularly for the edu-

cated non-specialist, the book aims to give a concise but accurate account of some of the major problems, debates, and results of the application of the principles of textual, literary, and historical criticism to the normative documents of the Christian church. The author, an Anglican Bishop and Professor of Missions and Ecumenical Theology at the University of Hamburg, has expanded his Firth Lectures of 1962, delivered in the University of Nottingham.

An important conviction underlying this book is that fear of critical inquiry is not the proper response to seemingly destructive theories proposed by biblical scholars. Rather, criticism must be fearless but also genuinely self-critical; hypotheses, however interesting, must arise out of and be supported by the evidence instead of being imposed upon the evidence. The best defense against errant critical scholarship is better critical scholarship. An outstanding example of this, discussed in some detail by Neill, is the prodigious work of the Cambridge trio, J. B. Lightfoot, B. F. Westcott, and F. J. A. Hort, in decisively demythologizing the picture of Christian antiquity constructed by F. C. Baur and the Tübingen school, which presupposed the tendentious character of the New Testament writings and dated many of them in the middle of the second century.

Neill presents the history of New Testament scholarship as a gradual liberation from ghosts (in Neill's judgment, mostly creations of the speculative German mind) whose hegemony is in inverse proportion to the presence of meticulous and empirically-minded critical research. Evidence of this is the steady reversal of the extreme scepticism, typified by D. F. Strauss, regarding the historical reliability of the Gospel material and the possibility of knowing something about the historical Jesus. Equally important is the increasing uneasiness which many scholars have with respect to the three pillars of the "religio-historical" interpretation of the early stages of the Christian church. These are the assumptions that a Gnostic myth of the redeemer antedates and underlies the New Testament material, that from earliest times Gentile Christian communities existed whose religious ideas were not only Hellenistic in character but also largely independent of the traditions of the parent

church in Jerusalem, and that "early catholicism" is evident in the New Testament itself and represents a falling away from the radical eschatological faith of the primitive church. Since so notable and influential a work as Bultmann's *Theology of the New Testament* rests heavily upon these assumptions, their refutation or modification cannot fail to have far-reaching effects in all areas of New Testament study.

Neill shows that the significance of history for Christian faith is the great issue with which the past century of New Testament research has, in one way or another, been concerned. He calls for renewed attention to the task of working out a theological understanding of history which, while not solving any specific New Testament problems, would provide the proper context in which the solutions may be found. It must be said that Neill's volume does not itself initiate the fresh reflection upon the theology of history which it recognizes as high on the agenda of future New Testament study, and even more serious, that it lacks even brief mention of important contributions already made along this line.

DANIEL L. MIGLIORE

Jesus and Christian Origins, A Commentary on Modern Viewpoints, by Hugh Anderson. Oxford University Press, New York, 1964. Pp. 368. \$7.00.

The starting point of this first-rate book is the fact that, whereas for much nineteenth-century New Testament scholarship the Christ of the classical creeds was the great uncertainty, today it is the historical Jesus who is the biggest problem. There are two major facets to the problem. First, modern critical research finds it exceedingly difficult to penetrate behind the testimony of the early church in order to obtain information about Jesus of Nazareth; second, theologians are divided in their estimation of the significance of such investigation for Christian faith. Barth and Bultmann, for example, see the pursuit of a so-called historical Jesus behind the witness of the early church as a disastrous distraction for faith and theology; many Anglo-Saxon theologians, on the contrary, argue that the historical Jesus is the

basis and criterion of Christian faith. Not quite in either of these two camps are the champions of the "new quest" of the historical Jesus who seek, by means of an existentialist brand of historiography, to avoid the drift toward docetism in contemporary kerygmatherapy without minimizing the risk of faith, as does a historicist theology which bases itself upon supposedly solid facts of the past.

The author, who is Professor of Biblical Criticism and Theology at Duke University, treats the various viewpoints which he considers with sympathy and understanding. He underscores, for instance, the strong evangelical thrust of Bultmann's work; he also contends that the "old quest" has recently been subjected to criticisms which are not fair to the best representatives of this enterprise. Nevertheless, Anderson finds the views both of Bultmann and of the proponents of the "old quest" inadequate, the one because of its constriction of the historical content of the kerygma, the other because of its insensitivity to the limits of historical research. Nor is Anderson uncritical of the "new quest" and its extravagant claims of providing a second access, alongside the kerygma, to the authentic selfhood of Jesus. What he attempts to do in his two constructive chapters on the New Testament witness to the resurrection of Jesus and to the identity of the humiliated and exalted one is to show that the New Testament message refers to a concrete history whose shape is specifiable. In all of its variety the kerygma bears within itself the form of the past. The preaching of the resurrected Lord was, for the early church, not a break with the past of Jesus but an acknowledgment of the indissoluble unity of his past, present, and future.

In many respects the posture adopted by Anderson is similar to that of Barth: an avoidance of the attempt to penetrate behind the biblical witness and a centering of critical attention upon the history attested by the texts. However, Anderson wants to assign more theological importance to the historian's factual reconstruction of the words and deeds of Jesus than does Barth. He does not, like Barth, elevate his warnings regarding the limits of such inquiries into a principle which flatly excommunicates this sort of historical study from the theological circle. According to Anderson the historian can play a modest but valuable part in the theological

task: he can help protect theological speculation from docetic tendencies, and he can highlight the scandal of Christian faith by exposing the completely human features of Jesus.

This book is not only a fine introduction to an already immense literature on the recently reawakened debate about "faith and history"; it also represents a very able presentation of an important position within the debate.

DONALD L. MIGLIORE

Mary: Mother of all Christians, by Max Thurian. Herder & Herder, New York, 1963. Pp. 204. \$4.75.

In recent years attention and interest have been directed to the exciting experiment being conducted in France by members of various Reformed Churches. The Liturgy of Taizé reminded the *ecclesia reformata* that it is also, by definition, the *ecclesia reformato*.

Max Thurian, the author of this present work, is known also for his studies of the Eucharist. Here, as in the earlier work, there is evidence of intent to be both irenic and also scholarly. The work of the community is directed by a desire to be faithful to the Biblical sources: in this they have something in common with contemporary "Biblical Theology". It is not always clear, however, in practice how far this differs from Biblicalism.

The intention of the book can best be described in these words of Thurian: ". . . Mary has an *apostolic* part to play, not in the sense that like the apostles she was one of the founders and leaders of the Church, but in the sense that she was, like them an eyewitness of the life of Christ, and like them, proclaims what she has actually seen. . . . Meditation on the vocation and life of Mary is therefore at one and the same time a meditation also on the vocation and life of the Church; and as a consequence we shall come to understand better our own Christian vocation and life in relation to the Church which is the 'mother of the faithful'" (p. 12). His method of proceeding is to relate Mary to Israel; that is, he starts from the prophecies recorded in the beginning of Luke. The exegesis, however, seems somewhat forced. And having thus established that Mary represents Israel in its several roles, Thurian seems

to be taking the Pauline thought of Israel represented in Christ back one stage, as it were.

In the chapter, "Mother of the Lord," Thurian deals with the question of the humanity of Christ. In this he is one of a long line including Tertullian who have dealt with the matter. For my part, Tertullian, for all his polemics on the subject, has the best of it! This chapter is useful and interesting in that it supplies a selective *conspectus* of varying doctrinal opinions, those deemed heretical and also the more orthodox.

There can be no doubt in the mind of anyone who reads this book that the subject is close to the heart of its persuasive author. The nagging doubt remains, at any rate in the mind of this reviewer, whether Thurian has not read more into his evidence than his apostolic mentors would care to have expressed; that is, one fears that he has moved somewhat from his avowed intent of being true to his sources. For had he adhered to this plan he might have avoided some of the psychologizing in which he indulges. In outline, and treatment of the vocation of Mary by titles, the book demands comparison with the much more significant work of Cullmann on New Testament Christology. The devout author has too often allowed his critical acumen to be over-ruled by his unquestioning devotion to his subject, the Virgin Mary.

J. S. A. CUNNINGHAM

Proclus: The Elements of Theology, ed. by E. R. Dodds. Oxford University Press, New York, 1963. Pp. xlviii + 348. \$5.60.

It may be useful to give the Greek title: ΠΡΟΚΛΟΥ ΔΙΑΔΟΧΟΥ ΣΤΟΙΧΕΙΩΣΙΣ ΘΣΟΑΟΓΙΚΗ, lest undergraduates might figure out that this is a handbook overlooked by their Syllabus. The critical text, English translation, commentary and index of Greek words are invaluable and a *must* for the study of Neo-Platonic philosophy. Proclus' *στοιχεῖωσις* expounds the system in its fullest development, prior to the Pseudo-Dionysian writings, which were to influence Byzantine theology as well as Western scholasticism and late mediaeval mysticism.

GEORGES A. BARROIS

Practical

His Life and Ours, by John A. Mackay. The Westminster Press, Philadelphia, 1964. Pp. 80. \$1.45. (Paper).

Growing in Christian Faith, by Bryant M. Kirkland. Tidings, Nashville, Tenn., 1963. Pp. 71. 60 cents. (Paper).

Here are two modest paperbacks with fuller substance than normally their size would indicate. With a sub-title "The Life of Christ and the Life in Christ," John A. Mackay, president emeritus of Princeton Theological Seminary, sets down some mature reflections upon such alluring questions as: What is the ultimate pattern for the life of man? By what power can a man become truly man and live as a true man should? These issues which reach into the heart of human existence are explored against the background of Christ's life and within the dimensions of our own. In four concise chapters Dr. Mackay presents some cycles in the earthly experience of Christ and draws from them a structure for true living. Then follows three brief but impressive meditations upon the character of the life that waits upon God and realizes through him the ultimate in joy and strength. This is an inviting little book that can be read at one sitting. It is evangelical in the best tradition and devotional in its language and spirit. No one can read it without sensing an inner current of high testimony to the efficacy of Christian belief.

The second volume introduces us to the helpful message and vivid writing of another distinguished churchman, Bryant M. Kirkland, minister of the Fifth Avenue Presbyterian Church in New York City. In some ways these pages may follow as a useful sequel to some of the ideas and tenets Dr. Mackay posits. In six well-ordered discussions Dr. Kirkland explores the nature and potential of the Christian life, the aids and hindrances that affect its growth, and the ultimate shape and character of its fulfillment. These ideas are presented pointedly in a direct and vital style, with many apt illustrations, and through a competent understanding of the human problem as it is seen in literature, biography, and the workaday world. The author has given us some indication of

his resources as preacher and teacher in these brief chapters; we look forward to and shall profit by a longer book from him that will acquaint us with a larger measure of his thought.

DONALD MACLEOD

Parish Back Talk, by Browne Barr. Abingdon Press, Nashville, Tenn., 1964. Pp. 127. \$2.50.

These chapters were originally the Lyman Beecher Lectures, 1963. They are doubtless the most slender in the ninety-two year old series: one hundred and twenty-seven pages in all. One wonders what Beecher or Forsyth would say in view of such brevity! Yet, in short compass, the author demonstrates the quality of his ideas and the depth of his perception. Moreover, the Yale committee requested Dr. Barr to "submit" to a prescribed assignment. After many series of lectures from preachers turned professor, they chose a professor who had left the ivy precincts to become a preacher and confined him to three lecture periods during which he was expected to give "a report from the provinces." What is going on out there in the Church? Surprisingly enough they got "a spirited defense of the local church which, Dr. Barr feels, has received too much criticism from those who have little to do with it." Hence the title of the series—*Parish Back Talk*.

In the first chapter the author sizes up the contemporary parish very soberly. He names three distortions from which it suffers and explores their effect in a well-balanced and knowledgeable fashion. In a second chapter he discusses "The Church Assembled," in which he tries to recapture the proper character of the Church as "ministry" on the part of the entire community of God's people; he examines its home base and the proper orientation and relationship of those ingredients that comprise its fellowship. The third chapter considers "The Church Dispersed," and raises the arresting question, "Are you apostolic?" This is the author's whole desire for the Church: to be dispersed "not only to its own members, but always *through* them" (p. 108).

These lectures may not be counted among the stellar contributions to this celebrated series, but they rate away up at the top for

timeliness, freshness, and evidences of vital scholarship.

DONALD MACLEOD

East Bay and Eden, by Browne Barr. Abingdon Press, Nashville, Tenn., 1963. Pp. 159. \$3.00.

Among the books of sermons published in 1963, these may not be the most widely known, but they are by the measurement of several standards certainly the best. Always it is difficult to review a collection of sermons, chiefly because the printed page cannot re-present the existential situation to which they were addressed originally and therefore the judgment of the outsider is bound to be somewhat unfair. Moreover, the short space of a review does not permit individual summaries of the sermons, and hence any general assessment cannot do justice to the better ones among the lesser outstanding. Here, however, Dr. Barr gives consistently even work and the level qualitatively is noticeably high. The author spent some years in the pastorate before taking up a teaching post in Homiletics at Yale Divinity School. In 1960 he became the senior minister at the First Congregational Church in Berkeley, California, and is lecturer in preaching at the Pacific School of Religion.

These sermons are unusually good. There are sixteen in all, grouped under four heads: man, God, the Church, the Christian man. They are dialogical in character. Each sermon arose out of a discussion program in which minister and people met on Wednesday evenings to study the Biblical passage which will provide the basis for the next Sunday's sermon. A sermon is a monologue, but the recognition of certain factors in both preparation and delivery can make it dialogical. This is what the reader senses here. All of us find ourselves in every one of these sermons. Yet they are not wholly topical. Each of them has a Biblical orientation and is a well developed blend of the substance of the text or passage and the techniques of effective topical preaching. Some are excellent examples of Biblical exposition made interesting and palatable. This preacher is honest, clever, realistic, and he "hits true."

Here is preaching that grapples with real issues with zeal and unusual insight. Dr. Barr has read widely, with Berdyaev, Tillich,

and the Niebuhrs as his favorites. In form, one would wish for more shorter sentences and fewer lengthy paragraphs. In his introductions he does not always take the time to construct an adequate platform and frequently he presumes a knowledge of scripture the average congregation does not have. Sometimes one would like also for the preacher to wrap up the case more completely; this is not, however, a demand for Q.E.D. in every case, but too frequently Dr. Barr's sermon resembles a type in Tillich's *Shaking of the Foundations*, it just stops. Nevertheless, the author's hope in the preface that "the faith which these sermons reflect is true to the Biblical witness," is confirmed. Here is a preacher who can give us old truths in a fresh vein. May his tribe increase!

DONALD MACLEOD

The Art of Illustrating Sermons, by Ian Macpherson. Abingdon Press, Nashville, Tenn., 1964. Pp. 219. \$3.95.

Those who had read Principal Macpherson's *None Other Name* and *The Burden of the Lord* learned to expect from him very useful ideas for the ministry of preaching. A native of Glasgow, the author has served churches in London, Wolverhampton, and Birmingham, before assuming his present position as head of Penygroes Bible College in South Wales. This book comes as a distinct benefit to ministers because, apart from a chapter here and there in larger books on the theory of preaching, no one has explored with such industry and care the important and exacting art of sermon illustration as this volume represents. Indeed this is without doubt the best treatment of the subject that we have.

In the course of seven chapters the author covers the whole process of the search, selection, composition, filing, and effective presentation of illustrations. He provides a sufficient number of examples to prevent his discussions from becoming vaguely theoretical. This is a book for every preaching minister and theological student to buy and read carefully. Any preacher who is eager to learn and who follows the directions and suggestions of the author will present his message with more interest, liveliness, and relevance.

DONALD MACLEOD

How the Church Can Minister to the World Without Losing Itself, by Langdon Gilkey. Harper & Row, New York, 1964. Pp. 151. \$3.75.

This book by Langdon Gilkey of the faculty of the University of Chicago Divinity School is a critical appraisal of the relation of the Church to contemporary culture. Granting that the Church in its local congregational expression has in a large degree become secularized, Dr. Gilkey believes that with this secularization the Church has lost its sense of the holy; and therefore its language, which was related to that which the Church regarded as holy a generation ago, today sounds rather strange to modern man. If the Church is to minister to the world, it must not withdraw from the secular situation, but it must recover those elements of the holy in the Biblical tradition which will make its message and its reality relevant.

The subject of the book is the relation of the Church to the world: "How the Church can minister to the world, which is its task, without losing itself, which is always its danger." Dr. Gilkey maintains that the Church, if it is to be itself and do its work, must mediate to the world some Word, some Presence, some norm and standard, that are both transcendent in their origin and also relevant to the world's life.

The "denomination" which is a sect-type in Christendom has made the Church unusually vulnerable to the domination of a secular culture, and thereby such a Church is barely able to be the Church, that is a community able to mediate the holiness of God to the world. While the author recognizes the fact that the frontier, the dominance of Anglo-Saxon groups, an expanding economic situation, an innate egalitarian democracy of the American scene, and so on, have tended to dilute the Church of its holiness, he singles out two intellectual elements which have had a profound effect upon American Christianity: the Enlightenment and Evangelical Christianity. The Enlightenment emphasis upon an optimistic and secular view of human society has to a great extent been absorbed by the Church. This permitted even a sectarian Christian to participate in American life without the feeling that he was compromising his Christian faith. The

Enlightenment emphasized man's freedom from authority, the goodness and wisdom of the common man, and, as a consequence the democratic process. Evangelical Christianity is a typical American form of pietism which is focused upon inward feeling, personal holiness, and individual salvation. It had little to say about the responsibility of the Christian as a member of society. It de-emphasizes doctrinal orthodoxy in favor of personal piety. And while liberal Christianity has been quite creative in American culture, it has often lost sight of the transcendent element in the Church. While it has insisted on the relevance of the Christian faith to man's secular life, it has tended to lose the transcendence in favor of culture in the areas of belief, authority, and worship. Where its ethical passion based upon the Word of God was lost, it has made Christianity dependent upon secular culture. In short, Dr. Gilkey maintains that in the several types of Christianity currently on the American scene, it is very difficult to determine what any of these groups really regard as distinctively holy in the Christian faith. In short, transcendence has been swallowed up by relevance. And even conservative Protestantism which preserved the transcendence and authoritative elements in the Christian faith has nevertheless failed to keep these elements related to cultural ideas. Without relevance, the transcendence of the transcendent is soon lost, and the Church is acclimatized to culture.

Dr. Gilkey asks: How can the Church mediate the divine authority to men so that this authority is not a separate, protected, but useless realm of the "religious," unrelated to the world? How can the Church affirm the freedom of its members in culture without losing completely transcendent holy elements within itself? How can the Church's message be concerned with culture without surrendering to the domination of the various "religions" of culture with their dubious standards and goals? How can the Church in its government be ruled with the full participation of the congregation without surrendering its sovereignty and standards to Main Street?

Dr. Gilkey believes that there are three central Biblical symbols of the Church which are of significance in determining the Church's understanding of itself and in guiding it to

its "self." These are (1) the Church as the people of God, the New Israel, or the new humanity—the symbol dear to our sectarian forefathers; (2) Jesus Christ as the Lord of the Church through his holy Word—the symbol central to the Reformation; and (3) the Church as the body of Christ—the symbol around which Catholicism has centered its thought. These three symbols are dealt with by Dr. Gilkey exegetically and theologically. He believes the renewal of the Church must come through a rehabilitation of theology. The ministry and the laity must come to a deeper understanding of the nature and vocation of the Church as the people of God. Christ alone must be acknowledged as head of the Church, from whom the Church draws its power and in whom the Church lives. It is through the Word as preached and read and responded to in faith that Jesus Christ relates himself to his community.

A new awareness of the awesome task of the minister as the mediator of the Living Word to his congregation is called for in this volume. Crucial to the holiness, the transcendence, and the relevance of the Protestant Churches is the authority of the Word of God. If the Biblical Word is to be an authority in Churches there must be theological instruction in the Church: in the Bible, its history, and its meaning; in its theological ideas of God, man, and the cosmos, and in the history of those ideas in the life of the Church; in the relation of those ideas to our contemporary scientific and philosophical concepts; and in the ethic of the Bible and its relevance to our own current problems. All of this has implications for theological education. It also has implications for worship in the local congregation, the celebration of the Sacraments, and especially for the language which the Church uses to communicate the transcendent and the holy to the contemporary cultural situation. The language of the Church so often conveys meaning to some of its members only because it reminds them of their past religious experiences which are often unrelated to the present situation. This language, however, is meaningless to the person who wants to be made aware of the holy and of the transcendent in the contemporary situation.

Dr. Gilkey asks: What sort of religions—if there be any—is there in our Churches in

terms of belief, experience, worship, and behavior? A satisfying answer to this question would require a thorough empirical inquiry to uncover the religious core of the life of our Churches. Only in this way is it possible to discover the *actual* religious character of our Churches. After that it is necessary to make an historical and a theological analysis of our findings. Through such a rigid analysis in relation to the three central Biblical symbols already discussed, would it be possible to make the Church more open to the work of God in its midst, in behavior, belief, and worship. In short, the idealized and formalized theological language about the Church often refers to an ideal, a denominational, or an ecumenical image of the Church which has little relevance to the actual congregation. This crisis in the use of theological language must be resolved on deeper levels than are reached by theological or semantic solutions. The holy must relate itself again to our total existence, both personal and communal, if any reunion of the operational and theological language of the Church is to take place.

This book goes beyond Bonhoeffer and a number of other critics of the Church who are long on diagnosis but short on prognosis. While the criticisms are in places a bit sweeping and caveats may be raised particularly by certain denominational groups, the tone of this book is positive and pastoral; and its plea for the integrity of the Church in the Word of God is sound and scholarly. Here is a call to ministers and laymen not to return to the past but to move into God's contemporary world equipped with a spirit enlightened by the living Word of God.

E. G. HOMRIGHAUSEN

Reshaping the Christian Life, by Robert A. Raines. Harper & Row, New York, 1964. Pp. 174. \$3.00.

This book comes out of the pastoral experience of the Reverend Robert Raines, minister of the First Methodist Church in Germantown, Pennsylvania. It is a follow-up on his earlier book entitled *New Life in the Church*. This volume has been in the process of writing over a period of two years. Dr. Raines confesses that these years have marked a transition in his ministry. His

thought and concern have shifted somewhat in emphasis from the life of Christians together to the Christian mission in the world. He confesses that this book expresses something of the uncertainty and groping through which the whole Church is presently passing. The Church, he maintains, is in a time of travail, which he hopes may be the anguish implicit in creation. The book, therefore, is a kind of personal documentary of Raines' ministry in two congregations.

The point of emphasis in this volume is the mission of both the congregation and the individual believer. He calls for new shapes of commitment and service which must emerge if Christians are to live up to their high calling under God. The keynote chapter is entitled "The Shape of Christ," and it is based upon Galatians 4:19, "For my children you are, and I am in travail with you over again until you take the shape of Christ." The major content of the book is divided into two parts: Part I (Reshaping The Church) applies major Biblical themes to the responsibility of the congregation; and Part II (Reshaping The Christian Life) points up how the "shape of Christ" transforms the soul and the actions of each of his followers. In the first, Dr. Raines calls upon the Church to be an accepting family, where all men may find a spiritual home; to train and teach them as soldiers in the army of the Lord; to move out and meet the needs of the world as a servant people; and to be a living witness to the Lord they serve. The second sets forth how a Christian moves from a vivid personal awareness of being forgiven to the power to serve others as an agent of reconciliation; and how a life centered in Christ gives freedom from the trivial and provides a disciplined focus amid the confusion and distraction of our time.

Three appendices provide the reader with interesting Bible Study Outlines, Midweek Luncheon Club Programs, and an outline of five premarital counselling sessions. The footnotes provide a comprehensive bibliography which indicates Dr. Raines' wide reading and reflection upon his concern for the reshaping of the Church and of the Christian life.

This book is an authentic witness which emerges out of a working pastorate. It is an encouraging sign to read the theological con-

cern of a parish minister. This book should hearten ministers and laymen alike in their concern for the renewal of the Church, and it should provide them with guidance as they put this same concern into practice.

E. G. HOMRIGHAUSEN

The Measure of a Minister, by Dudley Strain. Bethany Press, St. Louis, 1964. Pp. 127. \$2.50.

An experienced pastor here offers the young minister or seminary senior an evening's conversation about his profession. Commissioned by the Committee on the Ministry of the Christian Churches, this is the first volume "written solely for the purpose of viewing the ministry as a whole and particularly from the standpoint of the Disciples tradition."

The author is pastor of the First Christian Church of Lubbock, Texas. He attended Butler University, Yale Divinity School and Union Seminary, N.Y., and has served churches in Indiana and Oregon. His ideals for the ministry are Biblical and practical. His suggestions on details of behavior come out of years in parish ministry. His perspective as a Disciple is noticeable primarily in his discussion of ministerial relations to congregations and denominations.

ARTHUR M. ADAMS

The Minister in the Reformed Tradition, by Harry G. Goodykoontz. John Knox Press, Richmond, Va., 1963. Pp. 176. \$3.75.

"Who and what is a minister?"

Dr. Goodykoontz is determined to answer this question because he sees confusion about it as a barrier to effective ministry and a stumbling block to the unity of the Church.

He approaches the answer through an historical review which deals with Biblical ideas, with those of the Continental and English Reformers, then with changing concepts of the ministry in America. Next he treats the subject theologically, surveying Reformed thinking on the nature of the ministry, on how one becomes a minister, and on the minister's place and powers. There is a final chapter on "The Reformed Minister At

Work Today," followed by appendices on "The Pastor Director," "The Ruling Elder," and "Apostolic Succession." Then come notes, a bibliography, and an index.

The author is conversant with the best literature in fields he touches. He presents more than two hundred well-chosen quotations from original sources and has made a clear synthesis. His work offers a sound introduction to the Reformed concept of the ministry. Unlike much of the current literature, it offers answers as well as questions.

Harry Goodykoontz has been professor of Christian education at Louisville Presbyterian Seminary since 1950. A 1927 graduate of Davidson College, he has studied at Union Seminary in Richmond, Union Seminary, N.Y., New College, Edinburgh, and Princeton Seminary. He was a pastor in Arkansas and Texas, and served for five years as director of student work for the Presbyterian Church, U.S. This is his third book.

ARTHUR M. ADAMS

How to Get Your Church Built, by Henry Atkinson. Doubleday & Company, Garden City, N.Y., 1964. Pp. 217. \$4.95.

The pastor and officers of a congregation planning new buildings or alterations will certainly make fewer mistakes, and may do something really creative, if they read this book.

Urging that purposes and functions must be clarified before architecture is considered, the author suggests procedures and discusses in detail the implications of current thinking about worship, teaching, fellowship, and administration. He deals with the choice of architectural styles, the use of color and light, and the place of art and symbolism. He gives directions for securing the right architect, selecting a site, and procuring necessary funds.

There is an annotated bibliography for each of the fourteen chapters. Twenty-eight pages of beautiful photographs show exciting church interiors and exteriors. Line drawings present such varied things as population pyramids, floodlight angles, and floor plans. Tables offer information on the number of square feet per person required in age-group classrooms, or in a social hall used for din-

ing or for assemblies, indicate the proper distance between pews, and the kinds of furniture and equipment needed for places of worship, classrooms, kitchens, and offices.

The book does not lose perspective in a mass of detail. Readers are drawn into the full sweep of the history of architecture and are helped to see the value of contemporary design.

The author is editor of "Protestant Church Buildings," a quarterly affiliated with "The Christian Herald." He has served as a parish minister, as a church building expert and travelling consultant, first for the Baptists and then for the National Council of Churches.

ARTHUR M. ADAMS

General

Young Life, by Emile Cailliet. Harper & Row, New York, 1963. Pp. 120. \$2.95.

Young Life Campaign, whose story is the theme of this book, has grown into a movement comprising about 200 full-time staff helped by many students and about 500 volunteer workers, along with about 900 local committeemen. Those who know Young Life will welcome this book as an introduction to effective evangelism among American youth. Others, who are ignorant of Young Life and yet are concerned for an evangelical outreach to neo-pagan American youth, will find inspiration in these pages. Still others, who are hostile to non-denominational movements in general, or to this one in particular, will profit from the sharpening of perspective and broadening of horizon which Dr. Cailliet's book will provide. All, together, will surely rejoice that Christ is proclaimed (Phil. 1:18). This book is about an evangelism which goes to where approximately nine million unchurched, ex-churched and non-Christian teenagers are; it does not sit around in fortresses (called, somehow, "churches") waiting for them to come. The record of transformed lives, many of which have been motivated for the professional ministry, speaks for itself.

Dr. Cailliet, former professor of Christian philosophy at Princeton Theological Seminary, has written from a deep personal inter-

est in and knowledge of Young Life. The book breathes with that spirit of Christian joy, and concern for the "outside", so well known to his former students. He has sought to provide in this volume both a description and an evaluation of Young Life Campaign. The book offers fruitful ideas for discussion on such matters as evangelism, adolescent psychology, sociology, mission of the church, and psychology of conversion. After describing the beginnings of this movement and its growth up to the present, the author proceeds to examine Young Life activities at close range; recruitment, the club program, Colorado ranches, Campaigners, inner city work and the Young Life Institute. Following this examination he discusses the future prospects. The questions frequently asked about this movement are answered according to the author's personal convictions. Dr. Cailliet discusses the perennial question of the relation of Young Life to the churches in several sections: pp. 51-53, 73-75, and 115-118. He argues that Young Life is a genuine expression, although not an equivalent, of the Christian mission and thus of the churches. Debate concerning the relation of mission and order within the Christian community is not, of course, limited to movements such as Young Life. The problem effectively separates and divides denominations.

Young Life staff are deeply concerned with the question of their personal relationship to the churches and make it their policy to assume an active role in a local church as a witness to their concern for the whole body of Christ. Sometimes they encounter rejection, or at least serious misunderstanding of their motives, when they seek to relate new converts (young Christians) to local church youth groups as a means of aiding Christian growth. New experiments in church relations are in difficulties because concerned pastors find it hard to discover young adults in their churches who have any concern for evangelism (and/or youth). On the other hand, Dr. Cailliet could have cited, more than he does, those cases where local churches and Young Life's evangelism have developed mutual support and derived a new spirit and strength together. The clergy's point of view, and experiences, both positive and negative, could have received more extended emphasis

so that readers would be able to understand how particular these experiences are and how dangerous and misleading general and sweeping statements can be on the matter of Christian relations.

If the purpose and intention of Young Life, as it is set forth in this book, were kept clearly in view and not tangled up with extraneous and peripheral anxieties about all sorts of youth work, the Campaign would be better evaluated and understood. Young Life is not designed to be a Christian youth movement alongside other such church groups. It is designed to be a movement of evangelism, a reaching out in the name of Christ to be unchurched, the ex-churched (such young people exist in this country) and the neo-pagans of our time. The fact that Christian youth do get involved is sometimes an issue, but such involvement can only be settled according to local situations. It may seem negative from a churchly point of view, but on the other hand it may represent a positive effort on the part of some Christian youth to engage themselves in evangelism. The origins of Young Life in the commission of a Presbyterian minister in Gainesville, Texas, in 1938, spoken to Jim Rayburn, then a young seminarian, sum up what Young Life exists for. "I'm not particularly worried about the kids who are in.... To you I entrust the crowd of teen-agers who stay away from the Church. The center of your widespread parish will be the local high school." The tragedy of Church youth work is so often the fact that ministers, DCE's and others are so nervous about the "kids who are in" that they actually cannot even see the kids who stay away, who are outside and will never darken a church door. This ingrown mentality, communicated to the youth of many churches, goes far to explain why personal evangelism is so often a lost cause in American Christendom. "How are they (*the outsiders*) to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent (Romans 10:14, 15)?" This book describes a seeking Christianity, a type which is not exactly strange to the pages of the New Testament. Young Life's genius, in this reviewer's experience, is that it actually frees "preachers" from the bonds of bureaucracy

and program to center in and engage *people*. Its approach is characterized so well in Dr. Cailliet's term, as "personal friendship evangelism." This is demanding and goes far beyond a mere meeting-complex; it calls for I-Thou life in depth. And these depths can never be placed on a chart of statistics. Young Life evangelism may stir up some kids, and upset others, but it does not call for the mass crisis, the holding up of hands, walking the sawdust trail, signing the cards, or attending meeting after meeting after meeting. All it really calls for is an I-Thou relationship with Jesus Christ; at least a beginning of a personal realization of the "fellowship with us, and with the Father and his Son Jesus Christ" (I John 1:3). Young Life knows that the fulfillment of this fellowship is in the larger context of the Body of Christ, the Church.

Evangelism, as those who do not practice it know so well, raises problems about "follow-up." Dr. Cailliet's book, with its irenic tone, discusses this question and should soothe the troubled spirits of those who are upset because evangelism is not *also* Christian nurture, Christian education theory, instant theological maturity, religious gnosticism, and ecclesiastical literacy. The problem remains, however, and more detail could have been given to the Campaigner's curriculum of Bible study and to the College preparation conferences.

The book includes material on inner-city work, ranches for inner-city youth, financial need and the summer Institute for theological study. Having taught at the Institute myself for five summers, I cannot but agree with Dr. Cailliet, and emphasize that this movement is not theologically narrow and rigid, but seriously engaged and open to biblical, theological, ethical and sociological discussion. It is, furthermore, manifestly misleading to denote Young Life as "pietism for teenagers." Although this label might seem at times to stick, it has the nasty habit of falling off. The biblical structure and hermeneutic in which the staff are trained at the Institute is that of *Heilsgeschichte* with emphasis on the realistic, supra-individualistic (yet always personal) soteriology of the Bible. Dr. Cailliet's book will not totally "justify" Young Life to everyone's satisfaction, but it will greatly aid understanding and communication. What

Young Life represents calls for dialogue, discussion and communication; not labelling, name-calling and pigeon-holing. This is true for everyone concerned for the mission, not just the existence, of the people of God in history.

JAMES P. MARTIN

In The Service of The Lord, by Otto Dibelius. Holt, Rinehart, and Winston, New York, 1964. Pp. 280. \$5.50.

Bishop Otto Dibelius' autobiography is a stirring account of the life of a Christian minister who has been thrust into the thick of the struggle against two tyrannies, Nazism and Communism. Those who have seen him will not soon forget this sturdy, determined leader, whose lot it has been to walk through national tragedy with his people, to suffer the loss of two of his sons, and to strive for the Church's freedom against totalitarian regimes determined to subvert or crush her.

Born in Berlin in 1880, the son of a civil servant, Dibelius early considered the postal service for a career, but a sermon by a Halle professor turned him to the study of theology. He had been reared in a pious home, whose Christianity was "without problems," but the spirit of the time produced in him and his generation an inner uncertainty that was a harbinger of difficulties the Church and the Christian faith would encounter in the next few decades. Dibelius entered the University of Berlin shortly before the close of the century, drank of the new freedom he found there, and heard the lectures of a galaxy of academic luminaries, including Wilamowitz and Dilthey. It was a time, he writes, when "we thought that the Christian religion would come into its own once it threw off its blinkers and took possession of everything noble and beautiful in the world, according to the principle 'All is yours!'"

After taking his doctorate in 1902, he went to the Preachers' Seminary in Wittenberg and then to a series of assignments as assistant pastor and pastor before being called to the Heilsbronn Church in Berlin in 1915. He was not long in Berlin before becoming involved in the administration of the Church, and he has had such a role until

the present except for the dozen years he was relieved of his duties by the Nazi state.

Bishop Dibelius relates soberly the moving story of the "Kirchenkampf" and his own key role in it, the efforts after the war to re-establish the Church and the harassment in the East Zone which has led to the erection of the infamous Wall, and his participation in the ecumenical movement, culminating in his election to the presidency of the World Council of Churches in Evanston in 1954.

This book will be read for several reasons. It tells the story of a man who has remained throughout a pastor and who has never lost sight of the congregation. It contains an illuminating account of the Church's struggle to retain her freedom in the face of modern idolatries, and in so doing reveals both the author's strengths and weaknesses, his magnanimity and his prejudices. And it will leave the minister, caught up in today's conflicts, with a fresh portrait with which to identify himself—a picture of Peter sinking, reaching out for the saving hand of Jesus. It was Bismarck, an old man at the time, who saw this painting in the parsonage at Schoenhausen and pointed to it with these words, "That is I." And this is Dibelius' summation of his own life of struggle—Peter sinking but upheld by the saving hand of Christ.

JAMES I. McCORD

While I'm on my Feet, by Gerald Kennedy. Abingdon Press, Nashville, Tenn., 1963. Pp. 204. \$3.50.

Gerald Kennedy is one of the most able and influential Bishops of the Methodist Church; and in this autobiographical volume he tells the story of his varied and useful career. He studied at several schools in California, at Hartford Seminary, and thereafter he ministered in Methodist churches in California and in Lincoln, Nebraska, before being elected Bishop in 1948, at the unusually early age of forty. For the first four years of his episcopate he served the Portland Area, and in 1952 was transferred to Los Angeles, where he still serves. Both before and since his election to the episcopate Bishop Kennedy has been a world traveler; and since 1947 he has written nineteen books.

Any volume of this sort derives its interest from the character and personality of its author. Bishop Kennedy is a convinced Christian and churchman; he quotes with approval the words of Frank Laubach, "Only the Church can save the world, for only the Church has what the world must have to be saved" (p. 129). He is likewise a convinced Methodist, entirely happy in the Methodist system, whose working he explains very interestingly in this book. He is also a Christian minister who glories in his high calling. And of all the aspects of the minister's life and work, he regards preaching as most important. Says he, "I have been preacher and teacher. Preaching is better. I have been preacher and writer. Preaching is better. I have been preacher and administrator. Preaching is better. When about once in a year I have a free Sunday, eleven o'clock finds me restless, nervous, and unhappy" (p. 140). And to the preparation and delivery of his sermons he has given his best efforts.

All who know Bishop Kennedy are aware of his outspokenness; and this quality does not fail to appear in this book. For example, he does not think much of television commercials: "I doubt that there is anything in our life today that reveals more completely the cheapness, the vulgarity, the tawdriness, and the stupidity of our society than do television commercials. This applies both to their quantity and to their quality" (p. 112). Again, though he firmly believes that all Christian churchmen should pool their resources and cooperate heartily for the realization of Christian ends, he is not enthusiastic about large-scale church mergers. Concerning this he says: "Personally, even if I had the power, I would not cast the deciding vote to make all American Protestants Methodists. They could not stand it, and neither could we" (p. 165). Again, he quotes the statement of a theological seminary president to him to this effect: "If I had my way, I would make every theological professor leave the classroom every seven years and serve a church." I answered that the idea had merit and would be good for the professor and the theological seminary, but I did not think the church could stand it" (p. 111). The soundness of this judgment may be questioned, but its candor is undoubtedly refreshing.

Bishop Kennedy in his Preface says that "this has been more fun writing than anything else I have done" (p. 7). The present reviewer can say that for him it has been much more fun reading than anything else that even Bishop Kennedy has written.

NORMAN V. HOPE

Henry Sloane Coffin, The Man and His Ministry, by Morgan Phelps Noyes. Charles Scribner's Sons, New York, 1964. Pp. 278. \$5.00.

Henry Sloane Coffin (1877-1954) started with many advantages in life. His parents were not merely intelligent and devoted, but also in easy financial circumstances. He was a man of distinguished presence, with a keen mind and a retentive memory; and he had a great deal of that precious indefinable thing called personality. He received an excellent education, at Yale University; New College, Edinburgh, and Union Theological Seminary, New York City, with a brief summer at the University of Marburg in Germany.

Coffin was a man of many important interests and activities. For example, he was for years a diligent member of the Yale Corporation. He was president of the Board of Trustees of Atlanta University, an institution for the higher education of Negroes. He took part in the ecumenical movement, from the epoch-making World Missionary Conference at Edinburgh in 1910—where he delivered a major address—to the Oxford Conference of 1937, where he was chairman of the section on Church, Community, and State in Relation to Education. In the Fundamentalist controversy of the 1920s, Coffin was the acknowledged leader of the liberal group in the Presbyterian Church; and eventually, after the dust of controversy had settled, he became Moderator of the General Assembly in 1943.

But Coffin's main interests were his church pastorates and his presidency of Union Theological Seminary. A dedicated Christian from his youth up, he early decided to become a minister of the gospel. In 1900, on his graduation from Union Seminary, he was called to a new church at Bedford Park in the Bronx; and this congregation which he founded grew and prospered during his five years as its minister. In 1905 he accepted a

call to the Madison Avenue Presbyterian Church in Manhattan. This congregation was rather feeble and dispirited when Coffin became its minister. But during his twenty-one years' pastorate it increased vastly, not merely in numbers, but also in inclusiveness of fellowship, sacrificial giving, and missionary outreach.

In 1926 Coffin—rather unwillingly—became president of Union Theological Seminary, a position which he had declined ten years earlier, on the ground that his work at Madison Avenue was not yet completed. Under his leadership Union flourished greatly. He attracted outstanding scholars and teachers to its faculty—for example, John Baillie, James Moffatt, Reinhold Niebuhr, and Paul Tillich. He extended its program by founding, in collaboration with Dr. Clarence Dickinson, its School of Sacred Music. And during the nineteen years of his tenure of office as president, it is fair to say that Union Seminary deepened its impact on the life, not merely of the Presbyterian Church, but of American Protestantism generally.

Bishop Henry K. Sherrill, in his autobiography, *Among Friends*, describes Henry Sloane Coffin as "the most accomplished all-round clergyman of my knowledge," and adds that "he did everything well" (p. 119). The story of Coffin's life and ministry has been admirably told by his long-time friend, Dr. Morgan Phelps Noyes, who was associated with Coffin first as his assistant at Madison Avenue, and later as a lecturer on the faculty of Union Seminary. Dr. Noyes has produced a book that will bring enlightenment and inspiration to all Christian churchmen who read it.

NORMAN V. HOPE

Wait Without Idols, by Gabriel Vahanian. George Braziller & Co., New York. Pp. 256. \$5.00.

Gabriel Vahanian has already made his name as a provocative writer. This book is a sequel to *The Death of God*. He assumes in it many things which he has already told his Christian audience there: That the Christian faith had long since degenerated into the religiosity of a culture thereby invalidating itself; that this acculturation resulted in secularism even in the form of religious re-

vival; that the rebuilding of a Christian culture on the present social foundations is impossible because the modern world is culturally incapable of grasping the presence of God; yet *Wait Without Idols* also tries to be a creative book, in the very expectancy which the empty yearning landscape of modern culture suggests.

Vahanian's problem is that he is a prophet with the mind of an analyst. Being jealous for the Lord of Hosts, the Wholly Other who is in no sense the completion of our human or Christian tower of Babel, he lays about him with merciless critique of all the Baals of Christianized culture. He proclaims a judgment which, like the prophets' is general and supra-moral—the cultural death of God. But prophets were also preachers of both repentance and hope. So, at heart, Vahanian would like to be.

The present book uses, both as weapons to destroy and as signs of hope for rebuilding, nine recent and current literary figures. Hawthorne, Melville and Faulkner show steps in the breakdown of Christian imagery invalidated by the lives of those who use it, and at the same time the recurrence of these pictures in the brokenness of human existence. T. S. Eliot, W. H. Auden, and St. John Perse form a second trilogy. Eliot, in Vahanian's view, fails to grasp both the judgment and the hope in the very breakdown of cultural meaning which his poetry describes. The result is dualism in which religious discipline holds in reins an essentially despairing and meaningless world. Both Auden and Perse in contrast move outward toward other men in hope, Auden from his understanding of the grace and love of God, Perse from a purely immanent idea of a covenant between man and the world. Finally the book approaches a crescendo in which Dostoevsky, Lagerkvist, and Kafka present the struggle of man without God to become himself, and the inevitability of God in that struggle.

Of all these it is Kafka who has most to say to Vahanian's theme. His problem is the reality of *man* in a world where God is dead. "Kafka's world is replete with signs and symbols crying out for that which they signify and that which they symbolize". But there is no object. Kafka does not write allegories. He speaks of innocence and guilt; finally man cannot establish his innocence.

"Every man testifies to the crime of all the others." To be means to be guilty. God is useless in this predicament, as one who might excuse or prove innocence, or explain the system in which injustice occurs. But he cannot be avoided as one before whom man is guilty. "God is no longer necessary, but he is inevitable."

This interpretation of Kafka gives some idea of the radical dialectic which Vahanian himself is trying to convey. Biblical faith is by nature iconoclastic. Its revelation of the living God destroys every effort to erect sacred systems, to justify cultures in their self-worship. It is because "the iconoclastic faith of the Christian tradition has, as in the time of the Prophets, fallen into an ethnocentric complacency" that the God of this ethnocentrism is now culturally dead. This is why, even the magnificently iconoclastic concept of the Creator fails to shock us any more, to say nothing of the other great ideas in which Biblical faith has been conveyed. We have domesticated them and they have therefore lost their meaning. The word "God" is only the chief of them. Contrary to Bonhoeffer however, Vahanian does not suggest that this has resulted in a non-religious age. On the contrary it means a return to the "diffuse religiosity to which man is by nature inclined." Secularism is the best example of this. What is left of "Christianity" is a form of such secularism, a part of the religious, basically syncretic pluralism of modern life.

What does this call for? What is the form of Vahanian's repentance and hope? First, a clear understanding that when man is called, grasped by the Wholly Other God there is no question of his completion of his own sense of meaning and direction in life and culture. This is the recognition to the border of which Kafka has brought us. Man becomes man only by God's grace. The direction is always God to man. This is Auden's contribution. Second, man is directed to his fellow man, not to the construction of cultural systems or the worship of societies. Biblical faith secularizes culture. There is therefore always a conflict between faith and culture which would prefer to be sacred in itself and generate its own religion. But true secularity transfigures and consecrates culture, in its time and place, to the purposes of God for men. The task of the Christian to-

day is on the one side iconoclasm, even to a radical destruction of the institutions of the Church, and on the other cultural creativity in this secularizing sense.

Thus the challenge of the book. It is that of a prophet within, not of a critic without the Christian community. Like all prophecy it is for this time and place, and like all prophecy it will bring forth only partial and uncertain response from the community to which it is addressed. What will happen then? There are at least four possibilities. First, the present situation could continue over the years. The modern American Church tends to lionize its Jeremias and to pay them handsomely for predicting its doom. Vahanian's analysis could become part of the antiphonal litany of our Christianity while nothing really changes. Second, the author's prophecy could breed cynicism, not only about the Church but about the capacity of a Wholly Other God to act at all. Vahanian's iconoclasm borders on self-destruction. He calls for a proclamation of the living God but he does not proclaim him. He finds the inevitability of God in the dilemma of atheist humanism; but he does not present us with the reality of this God. Would he accept any theologian's effort to do so? Or would he find in any conceivable proclamation only one more cultural irrelevance? Is even the inevitable God an illusion so that in the long run iconoclasm itself has no meaning? There is a trend in Vahanian's thought which moves this way.

Third, the prophet can become a prudent but somewhat cynical churchman. This was the way of T. S. Eliot which Vahanian rejects, but it is a temptation nevertheless for him and his circle. For how can God maintain some order and direction in a human world which distorts and imprisons in its own systems every initiative of his? In the historical process of iconoclastic faith smashing idolatrous religiosity what are the constants of divine action despite the world? Does the author leave any choice but to find them in the liturgy and order of a trans-cultural church which continues to be objectively there, despite its irrelevance?

Perhaps there is one more choice. Vahanian hints at it when he accuses Eliot of failing to appreciate the incarnation of Christ, in this real world. The incarnation, with all the

vents of New Testament history, does not ease the crisis of human idolatry; it intensifies it and brings it home to the immediate practice of daily life. Yet to think about culture from the central relation of the forgiven sinner to his risen lord, suffuses it with a creative and hopeful power such as no general cultural analysis can discern. If Vahanian, like the early Karl Barth he so much resembles, should turn now from a pre-Christian into a post-Christian prophet, it would be a wonderful thing for the world.

CHARLES C. WEST

The Christian as a Businessman, by Harold L. Johnson. Association Press, New York, 1964. Pp. 192. \$3.75.

This stimulating book, latest in the Hadham House series on the Christian in his vocation, could well have been subtitled "The Christian's Style of Life in Organizational Society." The author, associate professor of economics in the Emory University School of Business, has sketched in six closely written chapters some of the major concerns of any thinking Christian living and working in our highly complex and interrelated modern industrial society. Questions such as can the Christian be in business, how can ethical decisions be made when no right or wrong answer is evident, and should the Christian become an "organization man" are vigorously raised and intelligently discussed. Dr. Johnson rejects any easy answers. On the one hand he denies the approach to faith and business echoed in *Christian Economics* which readily identifies business usually undergirded with a *laissez-faire* philosophy as Christian *per se*. On the other hand he resolutely opposes a position which affirms that business enterprise is inherently evil and a Christian cannot with good conscience be part of the rough and tumble world of commerce. That business follows life in being a mixed bag of good and evil and that everyday decisions must often be made without any clear-cut indications as to whether the results will bolster the side of the angels or of the devil are the basic themes of the book. The man whose ultimate purpose in life is service of God and neighbor is not excluded from realizing such service in business. When caught between conscience

and the necessity to act, the businessman must act and live by the forgiveness of his sins.

In delineating the broad outlines of the Christian's stance in the business world, the author touches two crucial issues: profits and the "organization man." Economic man, who, in a free market maximizes his gain, is dismissed for what he is—a figment of the classical economist's imagination. Neither companies nor their executives are motivated entirely by the prospect of economic gain. Anything human cannot be explained in such a simple manner. Dr. Johnson reiterates what others have said: if any one goal is to be assigned to the firm it is survival and although profits are related to survival in a free-market economy, they are not the only determinative factor. Furthermore, as he points out, organizations do not seek maximum profits but a level of satisfactory gain. The author does not defend the profit system as morally better than other mechanisms for allocating scarce resources, e.g. the centrally planned economy. One suspects his sympathies to lie on the side of modern capitalism. As far as the Christian is concerned decisions made within any system are morally ambiguous.

Dr. Johnson's discussion of the "organization man" is excellent. He points out that individuals who adhere to a "social ethic" and seek security within a large organization

and the suburban utopias garnered with organization benefits, have sold their freedom and individuality to the company. However, one need not follow such a path in the modern corporation. There is much evidence to suggest that the best executives are not security conscious dependent individuals. They not only can exercise their freedom within organizational bounds but, in fact, do so. In addition, not the least of the pitfalls which the businessman must avoid is the temptation to make the company or career the center of life to the exclusion of God and neighbor.

The proper stance for the Christian in business is to realize that he is a co-worker with God yet sinful. Paul's admonition to be "in the world but not of it" is the sum of the guidelines laid down. The fact that one is a *Christian* businessman is not to be advertised or worn on the sleeve. There is an "openness, acceptance, and optimism in (the) approach to life" which is the hallmark of the Christian in business.

This book while intended for businessmen and especially young people considering entrance into a business career provides valuable guidelines for anyone—clergyman, politician, professor, or teacher—who finds himself within a large organizational structure questioning his role as a Christian there. It could be the text for a fruitful and lively study group.

JOHN H. SIMPSON

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